

THE
PICTVRE OF
a true Protestant:

OR,
Gods House and Husbandry :
wherein is declared the duty and dig-
nitie of all Gods children, both Mi-
nisters and People.

EPHES. 2. 19. 30.

*Now therefore ye are no more strangers and for-
reiners, but Citizens with the Saints, and of
the Household of God.*

*And are built upon the foundation of the Apo-
stles and Prophets, Iesus Christ himselfe be-
ing the chiefe corner stone.*

Written by THOMAS TVKE.

LONDON,
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neere to Holborne bridge at the
signe of the Hand.

1609.





TO THE RIGHT
worshipfull Maister *Gabriel*
Armstrong Esquire, and to the
vertuous gentlewoman Mi-
stris *Margaret Armstrong*
his louing Wife.



Ight worship-
ful, many, large
and admirable
are the bene-
fits wherewith
the Lord hath honoured vs
these fifty by-past yearsto-
gether. He hath borne vs, as an
Eagle doth her *Birds* vpon his
wings, and walled vs in with

Deut. 32.11

A 3 his

The Epistle

Deut. 32. 13

his loue. He hath giuen vs his *Word*, and his *Sacraments* of grace; he hath sent vs his *Prophets*, and *Embassadors*: he hath compassed vs with *peace* and *prosperity*, making vs to *eate the fruites of the fields*, and causing vs to *sucke hony out of the stone*, and *oyle out of the rocke*. He hath set most *noble Governours* ouer vs: he hath filled our hearts with the *ioyes of victories*, & hath put the *songs of deliuerances* into our mouthes.

Deut. 32. 5
15. 21.

But lamentable is the entertainment, which his loue hath found amongst vs, who (like those ancient *Israelites*) haue corrupted our selues to
wards

Dedictory.

wards him by our vice; a peruerse
and tortuous generation; who
being laden with farnes, haue
spurned with our heeles, and
prouoked his *Highnesse* with
our vanities.

For first, if we consider the
transcendent profanenes and
affected ignorance of the *mul-
titude*, & the flagitious irregu-
larities of many desperate *A-
theists, Epicures, Nullifidians*, as in-
festant as the *frogs of Aegypt*,
which made the land to stink;
it may be truly said of them
(vngratefull wretches) that
they cast the filth of their
feet in his face, they recom-
pence his grace with grace.

Ex 8. 3. 14.

A 4 lesnesse,

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lesnesse, and presse him with their sins as a *Cart* with sheues not *Men*, but *Monsters*, which (like *Moles*) digge groueling in wickednes (as in the ground) and ceasse not till they have cast vp a *Mountaine* of hatefull enormities against the hea- uens.

Secondly, if we call to mind & seriously perpend that pestilent and prodigious *Powder-plot*, and some other execrable and vnnaturall attempts and machinations of some of our *Italianated Catholiques* in speciall, & the incorrigible obstinacie of them all in generall, (like the *Sycamore*, which the

Nonem. 5.
An. 1605.

Dedictory.

the more it is moistened, the drier it waxeth) it wil appeare impossible for the to purge themselves of palpable ingratitude and disloyalty; being aduersaries to his truth, settled vpon the lees of their owne feculent opinions, adoring the *Idols* of their owne distempered braines, polluting his worship with superstitious aditions, and bearing no good will vnto his people.

Thirdly, if we do well obserue the preposterous & disastrous studies of many schismaticall and refractarious spirits, their heate, their violence,

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violence and vncharitablenes, how vnnaturally they do reiect & reuile their *Mother*, how passionately they doe blaspheme the *Church*, which God hath planted with his owne hand, and with what morosity they haue ab-alienated themselves from their *Bretheren*; they can by no pretext acquit themselves of great vndutifulnes vnto God, being so *turbulent* in his *House*, so *disobedient* to their *Mother*, & so farre *exorbitant* in all their courses; not much vnlike to *mothes*, that fret the cloth, wherein they breed; to *water-boughes*, which hurt the tree,
from

Dedictory.

from which they sprang.

And finally for the more hopeful and ingenuous, if we doe but consider the remifness of too-too many, the retraits, the standings, the distractions, the doubtles, that are too common, too conspicuous (arising partly from the corrupted fountaine of our nature, which is not drained dry till death; and partly proceeding of the vicious ensamples and scandalous demeanure of hypocrites & profane *extravagants*; and partly also through the differences of opinions, and the vnbrotherlike *hanging-off* and *flying-off* of many

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many *Romans* & other *Sepa-*
rists, al *Nonelists*) if these things
(I say) be well considered, we
cannot but confesse that we
are behind in duty, and haue
not made such vse of Gods
mercies, as wee should haue
done.

What remaineth for vs
then to do? Surely we should
all repent, all, *All* without ex-
ception. We should *examine*
our selues, rectify & *settle* our
iudgements, and *turne* the cur-
rent of our harts & liues, &
sue for pardon, bewaring that
we be not (like *Bowles*) ouer-
swaied with the wrydrawing
Byas of our owne conceited
nes

Dedictory.

er *Sepa-*nes and home-bred concupi-
things *fence*; lest the Lord being ex-
ed, we *asperated* against vs, our day
at we *be turned into darknesse*, our
haue *light into night*, our *fame* into
Gods *shame*, & so be made the *spect-*
haue *acle* of his *wrath*, and *scorne* of
the *world*.

or vs We are Gods *House*, and the
ould *Receptacles* of his *Spirit*, which is
ut ex- the *author* of holinesse, & the
amine *source* of perfection: we are his
e our *Fleld*, his *Vineyard* and *Garden* of
cur- delight; our duty therefore is
es, & to cleane & adorne our harts
that to be faire and fruitfull, plea-
uer- sing and not offensiue. The
ing *sunne* of righteousness hath
ed shone long amongst vs with
nes excee-

1. Cor. 3.
16.

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exceeding brightnesse (in the *Gospel*) and with his heat hath moulted the *Cloudes* about vs, which haue emptied themselves like *bottles* vpon vs; and therefore to testify our pleasantnesse and fertility for the remōstratiō of our gratitude, we should abound in grace, increase in knowledge, and perfume the aire about vs with our fragrant sauors, and not poison it with filthy fumes, like stinking dunghils.

To further this both deserved and desired duty, I haue penned, and now am bold to publish this *Treatise* following, which I haue presumed to de-
dicare

Dedicatory.

dicare and present vnto your
VVorships in this plight you see,
(partly for that great respect,
which you haue euer had of
Gods faithfull Ministers) wi-
shing it may find but quiet
house-rooms in your hearts, and
so I shall enioy my wish, and
it no meane reward.

Now the very *God of peace*
sanctify you both through-
out, and to honour you
with his grace, that hauing fi-
nished your race in this
world, you may *rest* and *reigne*
for euer in the world to come.
London, October 28. 1609.

1 Theſ. 5. 23

Your VVorships in Christ Iesus,

THOMAS TVEKE.



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T



To the godly Reader.



Here are at this day
nine sorts of book-
readers to be found
amongst vs, & but
one of them to be
commended.

The first and worst are they, that
reade to see, and see to carpe and cauil;
like the Curre, that takes most de-
light in biting and in hauelling; or not
vnlke the flesh-flie, that delighteth
alwaies in sucking bloud, or sitting
on the sore.

The second are they, that account
more of Imoake then fire, and of a fo-
ming wit, then of solide wisdom, af-
fecting nothing in a manner but na-
uelties & new conceits; how rotten,
vaine, idle & scurrilous they care not,

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so they feed their fancie, and procure meriment; like the cow, that had rather drinke puddle then pure water.

The third are they, that will reade things indeed, which may stand them in some stead: but they vse to reade by snatches, here and there, euery where and no where; like the Dogges of Nilus, that dranke running, taking here and there a lap as they went: Or if they reade without skipping, it is then with such fury, like Iehues marching, as that they swallow downe their bookes without chewing, and so let their good digesting.

The fourth are they, that preferre the shell before the kernel, and the dish before the meat, regarding the sound rather then the sence, & the outward shape of the worke more then the inward substance; as if a man should delight more in the colour then in the corps: and not much unlike to children, that turne ouer their bookes,
but

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but please themselves best with the painted Babies in them.

A fift kind there are, that reade much, but practise nothing; as if a man should take meat into his mouth to please his tast, but let none goe downe into his stomack to comfort nature. Or if they do practise any thing, it is worse then nothing, base and sinfull; like a filthy Chanell, that receiues the sweet light and heate of the Sunne, but affoords nothing but stinking fumes and infectious smells.

The sixt are they, that had rather reade naturall or humane and ciuill histories, and treatises of arts and sciences liberall and mechanicall, then Ecclesiasticall and diuine discourses; it seemes esteeming more of the Maide then of the Mistris, of humanity more then of diuinity, & of the body more then of the soule; like Aesops Cocke, that set more by a barly corne, the by all the gemmes and iewels in the

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world besides.

The seauenth are they, which reade to talke, and talke to shew themselues (and yet we know that empty barrells and the hollow Drums do make the greatest sounds) as if they read for nothing but to know to talke, and that by talking they might be knowne; regarding more (it seemes) the floating knowlege of the braine, then the soundnesse of the heart and life, and affecting rather to seeme to be, then to be indeeds; usually dealing with their bookes as ful-fed. children do with their bread, which either play with it, or cast it to the Dogges. So all their religion is placed in their tong, and their substance is but shews and shadowes, like that counterfait of Samuel, and stufte up with wind like a bladder. Though they deuoure whole bookes, yet are they (like Pharoahs kine) as ill fauoured, and as leane & lank for true grace (as by their lines

ap-

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appeareth) as they were before, and worse then many of the heathen, which neuer truly knew what Christian vertue meant.

There are others, that reade much and profit nothing, but cast up their morsels like a crazy stomach. They come to the well without their pichers, or else with rinen vessels, having their thoughts distracted, and their head fraught with impertinent studies; like Table-bookes, which being written full already, wil receive no new letters, till the old be razed out in whole, or in part. Or else it is because they run on, and neither looke backe, nor minde their way (but onely labour to ridde ground) nor chew their cudde, nor call on God for his benigne assistancc; which of all men ought in all holy enterprises to be desired with earnest suite upon the knees of their soules.

The ninth, which are the onely

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good, are they that reade attentinely, thoroughly and discretely, to reap some good, whereby they may do good to themselves and other also, as occasion & their calling serueth; and to these I do propose this booke.

If thou wouldest behold the office of Gods Workmē, & the honour which of duty ought to be performed to them: if thou wouldest know the resemblance betwixt the Church and a Field & House: if thou wouldest see the office and honour of all her children; or wouldest learne how thou maist be rich in the fruits of righteousness, & how to giue the Lord such entertainment, as is well pleasing to him; thou maist, if it please thee to reade, reuolue and powder these few instructions, which were summarily not long since deliuered to a few by word, and now more largely published to the common view of all by writing. VVherein I do professe plaine dealing and the profit
of

To the Reader.

of the simplest, rather then obscure
and curious exactnesse; ever iudging
it better to walke in the open aire,
then to run inuisibly in the clouds, &
to leaue some milke in the breasts, then
to sucke them dry, or presse them till
they bleed.

The God of heauen and earth make
them profitable to thee, that walking
by the in this vale of misery, through
the wildernesse of this wofull world,
thou maist one day come, and that in
season, into celestiall Canaan, the
Land of promise, and rest upon his
holy mountaine. Amen,
Amen.

Thine in Christ,

THOMAS T V K E.



Εξ αἱχῶν Ambrosij Fisher.

Ταραχος ἐν μεταγρηγορήσει μου καὶ ὁ Θεός·
 Πίστις δαίμονες ρεῖται, καὶ φωνή.
 Ζειδоруδα μάστιγος ἀσπίς ἐν ἑσέτι ταμνεί
 Νεματι κινησκαν, ἡ ἡλιοιο φαις
 Οὐδ' αὖ τας εἰσέλυσεν, ἀκατὶ βαλεται τὰνα κλῆς
 Λιακὸς ἐν Φαλακρῶν προγαμα δεῖμι πιδφ.

1 2. Cor.

11. 3.

b Obedia.

12.

c 2. Reg.

18.

d 2. Paulus

e Iesse. i.

Salamo.

Fallere narramus a Colubru, b servare Ministerium:

Autorum facinus nempe minister agit.

Vindicat Aegypcio Moses, dat clara c Mehreshian

Lumina, sic animas Iordanis unda lavat.

d Ensiser ipse serit, rigat & facundus Apollo,

Quemlibet imbri-poten fruge maniset agrum.

Nec vult angelicis molem sibi surgere templi

Malleoli: vafer hanc condit e Iesse satius.

Ambrosius Fisher.

GODS



GODS HOVSE
And Husbandry.

I. COR. 3. 9.

For we together are Gods Labo-
rers: ye are Gods Husbandry,
ye are Gods Building.

CHAP. I.

*The drift of the Apostle is declared:
Gods mercy is exemplified: We must
neither presume nor despaire: Our
iudgement concerning sinners, must
be very sparing.*



THE Apostle hauing
reprehended the
foolish and factious
estimation of Mini-
sters (a disease dan-
gerous and not
dead,) hee doth in this verse shew

B

what

what they are, & how they are to be esteemed, to wit, ^{such as labor} with God, for God, and vnder God, in the tilling and husbanding of his *Ground*, in the planting and dressing of his *Vineyard*, and in the building & repairing of his *House* or *Temple*: And hauing briefly dispatched this, he doth also briefly shew what those Christians are, which be not of the Ministry, and what they are to be reputed; to wit, the *Field* and *House* of God. And thus he hath shewed himselfe a faithfull *Shepherd*, and an honest *Surgeon*. Hee doth not onely seeke to preferue his *Sheep* from danger, but hee brings them into their walke and pasture. He doth not onely let his *Patients* see their soare, but he giues them a salue. He doth not only taxe their fault, but he doth also teach thē their duty. Thus we see the meaning of the text in generall; it remaineth now to discusse it in the particulars: and first we will treat of the office and honor of *Ministers*, contained in the former words; *We together*
are

and husbandry.

3

are Gods Labourers; And afterwards of the duty and dignity of the people inclosed in the words ensuing: Yee are Gods husbandry, yee are Gods building.

(We) that is, I *Paul* for one, who sometimes persecuted the people of God, and like a wild *Boare* out of the Forreſt made ^a *Huſocke* in his Vineyard, annoying the *Vines* of his owne planting; I, euen I, that perſued the faithful, like a *Partridge* on the mountaines, as *Saul* did *Danid*, and would haue pierced them through with the ſpeare of perſecution; Euen I *Saul*, I *Paul* am ^a *Corrupter*, an *Adiutor*, a *Minifter*, & *Laborer* of the Lord, againſt whom I laboured with might and maine before. Whence we may, (as in a mirrour) behold Gods endleſſe mercy to him, in making him of a perſecutor a Preacher, of a Foe to become a Friend, of Sathans ſlaue, his owne ^b *Servant*, a labourer in his harneſt, a builder of his houſe, a rearer and repairer of his Temple, a planter and pruner in his Vineyard, which

Doct. 1.

Acts. 8. 3.

^b 1. Tim.
1. 12.

^c Gal. 1. 13.

once hee thought to supplant and
^c wast.

^d Gal. 1. 15.
16.

From hence we are first taught, not to despaire of Gods mercy, (say not that thy sins are greater then can bee forgiven,) seeing so great a sinner obtained so great mercy: for *Paul* was not onely made a Conuert, but also a *Conuerter*: he was not onely called by Gods grace to bee a partaker of grace himselfe, but ^d he was also called by his grace to be a *Preacher* of grace vnto others. He was not onely taken out of the wrong way, and set in the right, but he was also set as a *Marke* in the way to direct and giue ayme to others. Hee was not onely made a *Sheep* of Christ, but also a *Sheepheard* vnder Christ to feed and guide his *sheepe*. In a word, hee was made a Member and a Minister of the Church, not a Plant onely, but a Planter also; a *Vine* and a *Vine-dresser*. Yet we must not presumptuously in hope of mercy, either persecute Gods people: (for they that touch them, ^e *Touch the apple of his eye*;) or addict

^e Zach. 2. 8.

addict our selues vnto any other knowne enormity: For *Paul* persecuted but ^f Of ignorance, and not of malice, as *Iulian*: and *David* (a man of Gods owne moulding) praised that GOD would ^g Keepe him from presumptuous sinnes. And as wee reade in holy writ, of one notorious Persecutor, who was conuerted and greatly graced, that no man might despaire: so againe we reade but of one, that no man might presume. It is transcendent iniquity for any man to sin in hope of pardon.

Secondly, we learne to suspend our iudgements of those that now run the race of wickednes, & are led captiue of the Diuell to fulfill his will with greedines. When *Paul* blasphemed, persecuted and threatned, who could then haue sayed: who would haue thought that he should euer haue bin so changed, as of a Lion to be made a Lambe, of a Scatterer a Gatherer, and of the Diuels limme, Gods faithfull labourer? *Qui fecit reficere potest*: He that made them can mend them.

1. Tim. 1.

13.

Ps. 19. 13.

1. Tim. 13.

Acts. 9. 14.

God that formed them, can reforme them. He can turne the streame of their sinfull affection: He can cleanse them with the purging water of his Spirit, and cast the mettall of their foules in a new mould. As by the strength of his arme hee brought his people out of *Egypt*, & set the in their way to *Canaan*: so he can as easily (if he please) bring these men forth of spirituall *Egypt*, from servitude vnder sinne and Sathan, and set, yea and settle them in the kingdome of grace, the *Suburbs* & *High-way* to the kingdome of glory. And who knoweth the secret will of God? His counsell is vnsearchable and his ^k *Waies past finding out*. Indeede we must deplore their present condition; but we may not despaire of their future conuersion. Wee may dislike and reprove them; but we may not deeme the *Reprobates*: For Gods ^l arme is neuer so short that it cannot saue, neither can the fountaine of his grace be drained dry. His wil is all, which is constant as himselfe, & knowne only to himselfe.

Chap.

^k Rom. II.
33. 34.

^l Is. 50. 2.

CHAP. 2.

Ministers must not contemne one another: seuen reasons are rendered why they should not behaue themselves proudly and scornfully one to another.

VVE) Here we see that *Paul* makes *Apollos* one of Gods helpers or labourers as well as himselfe; and yet no doubt there was great oddes betwixt them, not only in eminency of place, but also in excellency of grace. *Paul* was not called a *Of men*, as false Apostles are, and vse to be: nor *By men*, as ordinary Ministers are, and ought to be; but by *Iesus Christ* immediatly to be an Apostle, euen a Minister in the highest calling within the Church, to say nothing of his learning, wisdom, fortitude, constancy and other notable endowments, wherein he did excel, as if he had bin the very *Center* of Gods graces. They therefore, that are any way qualified or aduanced aboue their brethren, must beware

Doct. 2.

Gal. 1. 1.

they do not disdain & toorne them.

^b 1. Cor. 4. 7

^c Psa. 75. 6.

^d 1. Chron.

29. 12.

Job. 32. 8.

Iam 1. 5.

^e Prou. 29.

21.

Mat. 23. 12

Iames. 4. 6.

For first, ^b *What hast thou, that thou hast not receiued?* Promotiō ^c com-
meth neither from the East, nor from
the West, nor from the South, but
from God that deiecteth one, and e-
recteth another. Riches and ^d ho-
nour, wisdom, learning, and know-
ledge are of the Lord, who giues and
takes according to his will.

Secondly, ^e *the pride of man shall
bring him low; but the humble in spirit
shall enioy glory. Whosoever will exalt
himselfe, shall be brought low, and who-
euer wil humble himselfe shal be exalted:
for God resisteth the proud, and giueth
grace to the humble. And as wee see
the highest hils haue the shortest
grasse: so we see that the haughtiest
hearts are the most barren of sauing
grace. Pride & piety cannot rule in
one house, & reign in one kingdome.
Neither is it Christian prudence to
procure thine owne grace by the dis-
grace of thy brother.*

Thirdly, his *one* talent may increase
to ten, whereas (it may be) thy *two*
shall

and Husbandry.

shall not exceede *four*e, and perhaps
wast away to *one*. And better is small
wine that is fresh & lively, then strou-
ger which is become dead and musty.
Thou maist stand at a stay, as the *Sun*
did in the daies of *Ioshuah*, or else goe
backward as the shadow did in the
& *Dyall* of *Abaz*; whereas he shall in-
crease and proceede as the day doth
in light and brightnes til it be noone.
And it is more honor to rise then fall,
and to go on, then to stand still, or
giue backe.

Fourthly, pride procures hatred,
contention & schismes, and is an vtter
enemy to fraternity, peace and vnity;
& he that scorns most, is scorned most:
for *with what measure ye meate*. (saith
Christ) *it shal be measured to you againe*.

Fifthly, God may blesse him in his
poore place, and make his one talent
more profitable to the Church then
thy two: yea then thy ten: for it is
God that giueth the increase.

Sixthly, humility, meeknesse and
modesty, are comly & commendable
in men of all other callings; there-
fore

Iosh. 10.

I 3.

Isay. 38. 8

Mat. 7. 2

I. Cor. 3. 7

^k 1. Pet. 5. 5

fore the holy Ghost saith: ^k Submit your selues euery man, one vnto another: decke your selues inwardly with lowliness of minde. Much more then in Gods Ministers, who ought to be (as Peter speaketh) *u'ni* Patternes to the people (not onely *facienda docentes*, but also *docenda facientes*) & as bookes for them to read their lessons in; like that *starre* which went before those ^l Wise men, and conducted them to the place where Christ was layed.

^l Matth. 2.

Lastly, they are the Ministers and *Adiutors* of God, as well as thou that hast greater ornaments, whether in respect of gifts or of glory. Siluer is mettall as well as gold: & the poore man may be as true a subiect as the rich: And if all good ministers haue one Lord, and work in one building, though they haue not one standing, and the same measure of skill, what reason is there that one should maligne and vilipend an other? *Paule* forbade the ^m *Corinthes* to despise *Timotheus*, because hee wrought the worke of the Lord, as hee himselfe did.

^m 1. Cor.
16. 10. 11.

did. This reason therefore should
 sway with those that are Ministers
 themselves, and stay them from insult-
 ing over one another, as if they were
 not fellow-labourers, and brethren
 in one office, because of some diuersi-
 ty of place, or inequality of gifts.
 The *Sunne* excelleth the *Moone* in
 glory: yet both are starres, and one
 contemneth not another. The tallest
Cedar will suffer the lowest *Shrub*
 to grow by it without disdain. Hee
 that receiued ⁿ*Fine talents* did not cō-
 temne him that had but two, but one.
 The foot is a part of the body as well
 as the face, though not so faire: & the
 hand as well as the head, though not
 so comely, or as the heart, though
 not so worthy; yet they haue their
 vse, & there is no contempt betwixt
 them. The eye is more excellent then
 the eare, and the eare more commo-
 dious then the eye, yet they stand
 both in one head without the least
 disdain or enuy. And the strings of
 an Instrument, though differing in
 sound and quantity, are neuerthelessse
 all

ⁿ Mat. 25:

Gal. 5. 13.
26.

all of them strings, and can agree well together. So, euen so, though thou surpasse thy brother, yet despise him not, disdain him not, prouoke him not, but rather *o. serue him, by loue*: for he is Gods labourer as well as thy selfe, hee workes vnder God, by God & for God, in his Field and building as well as thou that art of parts more excellent, or in place more eminent.

CHAP. 3.

God hath ordained that man should teach man, the reason hereof is fourefold.

Doct. 3.

1. Cor. 4
13.

VVE) Euen we that are sinful men, not holy Angels; yea we that are accounted the *a Refuse & Of-scouring* of the world, and reigne not like Princes and Potentates euen wee men, wee despicable and poore men are Gods ministers: euen we despised wretches do labour with him in his Temple. Vs hee hath selected and called to helpe forward his

his Haruest, and to serue him in the building, purging, polishing, and repairing of his house. Whence wee learne these two lessons. First, wee see that it pleaseth GOD, that man should instruct man, and that his Church (which is his *Tabernacle*, and *Garden* of delight) should be built and husbanded by men. As in the naturall body one member helpeth another: and as in the politicall body, one man ouerseeth and gouerneth an other: so in the spiritual & Ecclesiastical body, God hath wisely ordayned that some of the members should direct, relieue, instruct and nourish the rest, prouided alwayes, that they subiect themselues vnto their King Christ Iesus, that they gouerne by his Lawes, and by the Scepter of his word, and feede them with foode prepared out of it; and not with the dregges and drugges of mans inuention, which may be sweete sometimes in the mouth, but are alwaies bitter in the maw, hurtfull vnto the

the soule, as pilles of poyson are vnto the body though drenched in sugar.

Now the Lord hath thus ordeyned: First because we are weake and timorous, vnable to beare the maiesty of his voyce, and the glory of his presence. When the *Israelites* had seene and heard those maiestically things, (but terrible to flesh & bloud) which were shewed at the promulgation of the Law. ^b *They fled, & stood a farre off, and said vnto Moses: Speake thou to vs, and we will heare; but let not God speake vnto vs least we dye.* They were men as well as we, and we are the sonnes of men as wel as they. Some of them, as some of vs, were good, and some bad: yet all were afraid, all fled; the good as well as the bad came to *Moses*, that God might speake no more vnto them.

^b Exod. 20.
18, 19.

Secondly, God hath appointed this order for the manifestation and tryall of our obedience, as hee proued the faith of ^c *Abraham*, by commanding him to sacrifice his Sonne

^c Gen. 22.
1.

Isaack

Isaack: so he proueth our obedience and humility in commanding vs to heare men like our selues, (or perhaps inferiour) and to stoop vnto their ministry, as to himselfe. And as hee said vnto *Abraham*: ^d Now I know that thou fearest God, seeing for my sake thou hast not spared thine onely sonne. So may he say to vs, if we shew our selues obedient to his ordinance; Now I know that ye feare my name: yea rather we may assure our selues that wee doe truly feare and obey God, if we doe from our hearts submit our selues to this order, and listen to the voyce of his Prophets attentively, as ^e *Lydia*, and with that ^f *Honest* and good heart, which none enioy, none can possesse but good Hearers, and Gods faithfull *Obedientaries*.

Thirdly, God hath thus disposed that he might testifie his *Philanthropy* and good will towards his Ministers, in consecrating their mouthes and tongues (being but sinfull and silly wretches) vnto himselfe, so as that his voice shall sound in them, and his Spirit

^d Gen. 22.

12.

^e Act. 16.

14.

^f Luk. 8. 15.

Spirit worke by them to the founding and erecting of his owne kingdome, and to the confounding and ruinating of the Diuels.

2. Cor. 4.
7.

Lastly, & *We haue this treasure in earthen Vessels, that the excellēcy of that power might bee of God, and not of vs.*

h Rom. 1. 16

Seeing we are called and conuerted by finiull, mortall, and meane men, we are now stayed from ascribing the glory of our conuersion to man, and taught to confesse that the ^h Gospel is the power of God (and not of man) to saluation; whom it hath pleased by the ⁱ foolishnes of preaching to saue them that beleeue. Therefore we must

1. Cor. 1.
13.

not with the Swenckfeldians expect secret reuelations of the spirit: neither must we looke that either God or an Angell should preach vnto vs; but we must be content to heare his voice in man, and to obey his Gospel sincerely preached by man; which is so certaine as that we may not ^k beleeue an Angell preaching a Gospel diuerse or contrary to it.

k Gal. 1. 8.

Secondly, wee see the wonderfull
wife.

wisdom of God, who chooseth the
 1 Foolish, weake and vile things of the
 world to confound the wise, mighty
 and magnificent : and we see plaine-
 ly that God bestowes not his greatest
 offices alwaies vpon the greatest per-
 sonages : neither doth he (as worldly
 Princes vse to do) appoint the migh-
 tiest & wisest men for worldly might
 and wisdom, to attempt & atchieue
 his hard and weighty workes. Hee
 tooke *Dauid* from the ^m *sheepfold*, and
 changed his shepherds staffe into a
 kingly Scepter. He tooke *Amos* from
 the ⁿ *flocke*, and made him his Pro-
 phet. He made ^o *Peter* and *Andrew* of
 Fishermen to become fishers of men.
Paul saith that he and his ^p *Fellow-A-*
postles were the *gazing stocke* of the
 world, and as *Filth* and *Ofskouring*;
 yet were they the Lords ^q *Embassa-*
downs: God had chosen them to be his
 Labourers, and had set them about an
 honorable and weighty peece of ser-
 uice : he had ^r *giuen them the word of*
Reconciliation, he set them to plant his
 Church, to supplant the Synagogue

C

of

1. Cor. 1.
21.

Pl. 68.70

Amos. 7.

15.

Mat 4 19.

1. Cor. 4.

9. 13.

2. Cor. 5.

20.

2. Cor. 5.

18.

of Sathan, to collect the disperfed
 ſheep of Chriſt, to diſpell the *Wolues*
 which fought to kill them, and to ſaue
 them from the *Foxes* which did an-
 noy them.

CHAP. 4.

*Gods Miniſters ſhould be able to ſay; We
 do now labour for the Lord. Two ſorts
 of Miniſters are taxed.*

Doct. 4.

WE are) He ſaith not, wee
Haue beene : nor, *We ſhall or*
Will be, but we *Are*. It is good for all
 men, for all *Miniſters*, eſpecially in
 good things, to be alwaies in the *Pre-
 ſent tenſe*. The loue of our calling
 muſt not vaniſh like a leame of light-
 ning. Our zeale of Gods *Houſe* muſt
 not bee like the *Morning dew*. It
 is no praiſe to ſay wee *haue beene*
 Gods Labourers, and not to be ſo
 now, through the peruerſenes of our
 ſpirits, or the witching inticemēts of
 the world. The world muſt not draw
 vs from our calling, as it did *a Demas*
 from *Paul*. The footſtoole muſt not
 be

2. Tim. 4.
 10.

be set vpon the head. We may not worship *Mammon*, and bend our knees vnto the world. Gods *Temple* may not be forsaken for her *Tent*, neither must we be so wedded to our wils, and so farre in loue with our luxurious humours, as that wee will rather go out of the field, and leaue our colours, and forsake our warfare, then we will endure to be let bloud, & tied to good orders. It is an excellent thing to be able to say with *Paul* truly; *We are Gods Adintors: We are now Gods Workemen: we are in Gods service: we labour for him in his field and Temple.* He therefore is to bee condemned, whosoeuer he be, that shall forsake this so holy and so worthy a calling, for the painefulnesse of it, or for that it is not in this base age of the world so duly regarded, as in conscience and common reason it ought to be: or for that the world with her amorous dart, hath stricke through his liuer, & wounded him with her loue; what pretext soeuer he shall make for himselfe. In like maner also those are

to be reprov'd, that shall suffer themselves to be transported with the impostures of hereticall and schismaticall Spirits, or shall sooth vp themselves in their own conceits so, as that rather thē they wil alter their courses, and be diuorced from them, they will leaue Gods field, and forsake his plough they held, & giue ouer building in his *House*, to which they were called by him. Lamentable is the practise of too many, that hauing bin entertained into *G O D S House* for workmen, do lay downe their tooles, and fall to play, to pleasure, and ayme at nothing more, then at their private profits. There are many that will labour hard, till they haue hit the mark they shot at; but then they lift vp the heele, they tread the furrowes at their leysures, and giue themselves to ease and idlenesse. Others there are, that either through discontentednesse by reason of their contempt and poverty, or through their ambition and arrogant ouerweening of themselves, or else by reason of their spiritual lunacy
and

and affectation of innouation, or through want of fortitude and discretion to confront with, and to stand vndaunted at the scandales, and enormities of the time, or else by reason of their preposterous zeale, irresolute disposition, coueteous inclination, or vngrounded deuotion, doe leaue the scaffold, forsake their station, cast off their burthen, giue ouer their charge, and either follow that *Babylonish* harlot, or worship the fantasies of their owne conceiuing. Me thinks it is strange that a man should leaue the seruice of a *Virgin*, to serue an *Harlot*, and change *Ierusalem* for *Babylon*, *Canaan* for *Egipt*: or that any man should forsake a *Vineyard* planted with noble *Vines*, because many noysome weeds do grow too boldly with them. But the horse doth often cast the rider. The sun is darke to a blinde man. Some make their lust the rule of reason. And some for want of iudgement, can put no difference betwixt place and person, betwixt an whorish garment, and a garment

as an *Whore* hath *vsurped* or got
on, as if a *Virgin* should therefore
cast her coate away, because a *Strumpet*
hath got the like. But wisdome
will be iustified of her children. The
wife will discerne betweene a *disease*
and death, betweene a *bleare eye* and
a *blind*, betweene a *Citty* and her
waller, a *face* and her *freckles*. It is a
leaud some that wil deny his mother
for her clothes, and an ill seruant that
will forsake the loyall and chaste *wife*
of his maister, to follow one that is
diuorced from him for adultery. It is
no wisdome for thee to contemn the
house in which thou first drew breath
because it is not couered or glazed to
thy minde, and no good dealing for
thee to discharge thy selfe of that
charge, which God hath charged
thee withall; to neglect or leaue thy
place, thy calling, whether it bee
through the loue of the world, the
drowlinesse of thy sluggish nature,
or the pertinacious entertainment
of thine owne nouell conceits. If thou
hast euer beene Gods workman, be
so

so still, and that not in title onely, but in truth: let all be able to say with S. Paul: we are Gods Adiutors. Better it is, *not to haue beene such, but now to be, then to haue beene, but not now to be, through our owne default.*

CHAP. 5.

The Office of a Minister is painefull.

VVE are Labourers together) If Laborers together, then Labourers: *συνεργοί*, then *ὑπότακτοι*, if coworkers, then workers. But what? not imperant, but obsequent: not maisters simply, but simply ministers, not equal to God, but seruants of God. God is the only absolute Architect, and they are his selected instruments; not physicall & life-lesse, but vocal, voluntary, & liuing. Hence we learne that Gods faithfull Ministers are Labourers not Loyerers. The calling of a Minister, is a calling of labour, and not of lazinesse; therefore the Apostle saith ^a *He that desireth the office of a Bishop, desireth a worthy work.*

Doct. 5.

^a 1. Tim. 3. 1.

^b Eph. 6. 17

^c 1 Chron.
15. 2.

^d Ezech. 3.
20.

The office of a Miniſter is (*Tam anus, quam honos*) not more honorable then painefull, exacting diligence as well as affording dignity. *Beneficium poſtulat officium*, a benefice requires a duty. He that hath his living from the Church, & labors not for the Church, is a robber of the Church. The property of a workman is (*operari, non o- ciari*) to labour, and not to loyter. The Miniſter is a workman, God hath hired him to worke in his Vineyard. He muſt hold the keyes of his kingdome in one hand, & the ^b ſword of the ſpirit, (which is the word of God) in the other hand; and all are heauy, all are weighty, and hard to weild aright. He muſt help to beare the Church, as the ^c *Leuites* did the *Arke*. *Gouernement* is laid vpon his ſhoulders, and the ſoules of men are comitted to his charge. If any vnder him do ^d periſh by him, God will require their bloud at his hands.

CHAP.

CHAP. 6.

Ministers must haue a warrantable calling.

NOW in a Labourer, these seuen things are required. First, a *Lawfull calling*: for it is against all right and reason, that any man should gather his neighbors grapes, or thrust his sickle into his corne, without his leaue: and so it is as vniust for any man to presume to labour in Gods Vineyard, to build in his Temple, or to worke in his Haruest, without his leaue and liking. Who dare draw his sword and smite, who dare meddle with his keyes, to open or shut ministerially without his licence? Who dare sit in *Moses* his chaire, vnlesse he haue set him in it, and put his Law-booke into his hands to vnclasse and explicate it vnto his people? The labourers in the parable wrought not in the *Vineyard* till the Lord thereof had set them on worke. ^b*Vzzah* was slaine because he laid his hand vpon the *Arke* without a calling. *Noah* medled

Mar. 20.

meddled not in the building of the *Arke*, till God had giuen him direction: neither did the *Carpenters* enter vpon that worke without vocation and approbation from *Noah*: & they which built the *Temple*, had licence & command first from *Salomon*, who had his warrant also from aboue. Wherefore then should any meddle with the building of the Church, which is Gods *Arke and Temple*, without sufficient authority, either immediately from God, or mediately from those that haue commission from him to proue and admit men to labour for him? *No man taketh this honour vpon him, but he that is called of God, as Aaron was.* Christ sheweth that it of right belongeth to the Lord of the *Haruest*, to chuse and appoint *Labourers*, in that he bids his Disciples ^d pray the Lord of the *haruest*, to send forth *Labo- rers into his Haruest*. For how dare men cut downe, or bind vp, & bring in without his bidding and authori- zing? *How shall they preach except they be sent?* The Lord complaineth
of

^c Heb. 5. 4:

^d Luk. 10. 2.

^c Rom. 10.
15.

of some Prophets, that ^fran vnſent, & prophesied vnſpoken to by him. *Aaron*, and his ſonnes, were ordayned by God to aſſigne the *Koathites* euery one to his office & to his charge: ſo God hath ordained the *Gouernors* of the Church to cal & conſecrate Miniſters, and to ſet them to their worke. It is an *Anabaptiſtique* conceit to think that any man of learning may preach without *Eccleſiaſticall* ordination, vpon his owne priuate motion or voluntary pleaſure. The glory of God, the honour of the Miniſtery, the ſecurity and ſolace of their conſciences, and that the people may know that they haue lawfull Miniſters, & may thereby be moued to obey their miniſtery: all theſe claime a calling, & argue the neceſſity of lawfull ordination.

CHAP. 7.

Ministers must be wiſe: their doctrine pure, and their life vpright.

SEcondly, a workeman muſt bee wiſe, that he may behaue himſelfe without

f Ier. 23. 21

8 Num. 4. 19.

Ministers
must

οὐδὲν ἴσιν
and
οὐδὲν ἴσιν.

a 2. Tim. 2.

5.

b 2. Cor. 4.

2.

c 2. Cor. 1.

12.

without offence. Discretion is required in a Minister, that hee may please his maister, that he may be an example to his fellowes, that he may leade his life without offence to any, and so gaine credit to his place and person. It is meete therefore, that his doctrine should be pure, and not parti-coloured, and that his conuersation be correspondent: & so he shall shew himselfe truly wise, euen godly wise. Paul writing to *Timothie*, saith: ^a Study to shew thy selfe approued vnto God, a workman that need not be ashamed, diuiding the word of God aright. And to the *Corinthians*, he saith of himselfe and of his fellowes, *We* ^b haue cast from vs the cloakes of shame, and walke not in craftines, neither handle we the word of God deceitfully; but in declaration of the truth, we approue our selues to euery mans conscience in the sight of God. ^c Our reioycing is this: the testimony of our conscience, that in simplicity and godly purenes, & not in fleshly wisdom, but by the grace of God we haue had our conuersation in the world, & most of all to you-
wards

and Husbandry.

29

wards. ^d. For we are not as many, which
make merchandise of the word of God:
but as of sincerity, but as of God in the
sight of God speake we in Christ. ^e We
give no occasion of offence in any thing,
that our Ministry should not be repre-
hended: but in all things we approve our
selues as the ministers of God, In like
manner, he willett his sonne Timothy
to keep the true patterne of the wholesome
words which he had heard of him, and to
flye from the lusts of youth, & and follow
after righteousness, faith, loue, and peace:
& sheweth that euery Bishop must be
^h irreprovable, temperate and modest.
Ministers (saith Prosper) must not onely
instruct the people with the example of a
good life, but should also shew them by
preaching boldly, both the penalty which
abides the rebellious, and the glory which
belongs to the obedient. The Doctor of
the Church (saith Chrysostome) by teach-
ing and lining well, teacheth the
people how to line well: but by lining
wickedly, teacheth God how to con-
demne him. Aaron was appointed to
weare Thummim on his brest-plate
vpon

^d 2. Cor. 2.
17.

^e 2. Cor. 6.
3.

^f 2. Tim. 1.
13.

^g 2. Tim. 2.
22.

^h 1. Tim. 3.
2.3.

Mar. 25.

ⁱ Exod. 28.
30.36.

vpon his heart, and ⁱ a plate of pure gold vpon his forehead, whereon was grauen, *Holinesse to the Lord*. So euery Minister should haue the *Thummim* of an vpright heart, & carry the goldē plate before him of an holy life.

^k Gen. 6.14

The *Arke* was commaunded to be pitched within and without with pitch: so should euery minister be pitched with grace on the inside of his heart, and on the outside of his life, and so he shal be better armed, against wind and water. The *Snuffers* of the candlestick for the ^l *Tabernacle*, were cōmaunded to be made of pure gold: those that snuffe others should be pure themselues, *Turpe est doctōri, cum culpa redarguit ipsum*: It is a shame for a man to correct another, and not to direct himselfe, or to weed his neighbours corne, and to suffer the weeds to choke his owne. It is a shame for a Phisitian, to proffer Phisick to others, and yet to see and suffer himselfe to rot with diseases. Phisitian first cure thy selfe. Pluck ^m forth thine *Owne* moat, thine *Owne* beame first. He that

^m Mar. 7.5

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admonisheth another of that, where-
in himselfe remaineth wilfully faulty,
doth giue him the cleare wine, and
keepeth the dregs to himselfe; resem-
bling a *Diall* or *Watch*, which profit
others by shewing how the day pas-
seth, but themselues nothing at all.
They which teach wel, and liue wick-
edly, confute their doctrine with their
deedes, and condemne their practise
by their preaching, and so make them-
selues abominable to God and man.
For vnto the wicked God saith: *What*
hast thou to doe to declare mine ordina-
nces, that thou shouldest take my couenant
into thy mouth, seeing thou hatest to be
reformed, and hast cast my words behind
thee? And speaking to some corrupt
and vngodly Priests, he saith; *There-*
fore *haue I also made you to be despised,*
and vile before all the people, because yee
kept not my waies, but haue been partiall
in the Law. A good preacher liuing
lewdly, may haue the name of life, as
the Angel of the church at *Sardis* had,
yet he is dead in himselfe. He may by
Gods blessing benefite another, but he
is

^a Pl. 50. 16.
17.

^o Mal. 2. 9.

^p Reu. 3. 1.

is his owne bane; like a *post* set in the way, which rots it selfe, whiles it stands to direct others. Let vs therefore looke well to our selues.

Exod. 27.
20.

The *lamps* of the *Tabernacle* were to burne alwaies, and therefore God commaunded, that their oyle should be pure oliue beaten. Ministers are, or ought to be *Lamps* to the people; therefore that they may shine alway to giue them light, their oile must bee pure, they must strue to be perfect.

Pl. 93. 5.
Ilay. 52. 11.

Holinesse becommeth Gods House for euer. Be ye cleane, that beare the vessels of the Lord. Be holy like your Maister.

Pl. 35. 14

For he reuealeth his secrets to the that feare him, and walke before him. The weights and measures of the *Sanctuary* were (wise) as big as the other: so the vertues of the Ministers of the *Sanctuary*, should much exceed other mens. They ought to be *Glasses*, to admit and transmit the *Sun-beames* of Gods graces; therefore they should be bright and cleere. The *Stars* are free from elementary corruption. Ministers are as *Stars* to giue light vnto the

the sons of men; let them therefore be free from worldly pollution. They labour to present the Church a pure *Virgin*, vnto Christ her Husband; let them therefore labour against impurity in themselves. Gregory Bishop of Nisse saith of Basill the great, that he desired, (*Per puritatem appropinquare Deo*) to draw neare to God by purity. It is sayd of Bucer that he brought all men into such admiration of him, that neither his friends could sufficiently praise him, nor his enemies in any point, find fault with his singular life and sincere doctrine. A godly life and good doctrine, should be wedded, without diuorce in euery minister.

^u That which God will haue coupled, let no man put asunder. The Priests kept the fire burning vpon the ^x Altar continually, and neuer let it goe out. So we that are Ministers, should keepe the fire of Gods graces, continually burning vpon the Altar of our hearts within vs, and the lamp of a vertuous life shining alway without vs, that men ^x may see our good workes, and

D

glo-

^u Mar. 10.

9.

Leuit. 6. 13.

^x Mat. 5. 16.

y Mat. 5. 13.
14.

z Eccl. 50.
6. 7. 10.

glorifie our father in heauen. A licentious life robs the tongue of her liberty, and disgrace the Teacher; but an honest hart accompanied with a religious life doth commend the owner, and makes him bold, as a *Lion*, and vndanted in deliuering the truth. Ministers are the *Salt* of the earth; therefore they must be both sauoury themselves, and also season others with the salt of wholsome doctrine and of an holy life. They are the *Light* of the World to giue light vnto others by their life & learning. They are called *Presbyters* (Priests) or *Elders*; therefore they should cast off all youthfull lightnesse, lusts, and inconstancy, and attire themselves with such sanctimony and Christian grauity, as may procure them reuerence and authority with the people; like the highest Planets, *Saturne*, *Iupiter*, *Mars*, that are of the slowest and most regular motion. Ministers should be like *Simon* the sonne of *Onias*, who was as the *morning starre*, and as the *Moone* at her full, as the bright

bright beames of the *Sun*, & as a faire and fruitfull *Olive tree*. They should shine and glister in Gods Temple, and shew themselues liue *olives*, fruitfull in good workes, & godly exhortations. Sincere doctrine and vertuous conuersation are as two *shoulders* or *Pillars*, whereby they are to beare vp Gods Church, Gods Arke. He which preacheth soundly, and conuerseth loosely (*cœtum ædificat voce, infernum vita*) edifieth the Church by his doctrine, but Hell by his deeds. An euill Pastor (saith *Augustine*) destroyeth as much with his wicked conuersation, as he buildeth with his doctrine. On the contrary, a godly life is a good sermon, though not vocall, yet visible and reall. Herod reuerenced *Iohn Baptist*, because he was a ^a good man, not because hee was a good Minister. The people respect the life more thē preaching: & thinke it better to do & say not, then to say and do not. Therefore the Apostle wisely exhorteth *Timothy* to shew himselfe ^b an example in word, in conuersation, in loue, faith,

^a Mar. 6.

10.

^b 1. Tim. 4.

11.

c Act. 20

28.

d 1. Cor. 9.

27.

δουλαγῶ.

c Rom. 2. 21

and purity. *Charitas a seipso*: Loue begins at home. He that neglecteth himselfe is not fit to take care of others. An euill seruant seldom proues a good maister. A bad Disciple seldom makes a good Doctor. He that doth not instruct himselfe is vnmeete and vnworthy to instruct others. Therefore *Paul* aduise the Ephesian Elders to looke to themselves first; *c* *Looke to your selues, and to the whole flocke.* And to the *d* *Corinths* he saith; *I beate downe my body and bring it into seruitude, (for the body, like fire and water, is but a naughty master) lest by any meanes after that I haue preached to others, I my selfe should be reprov'd. To say well (saith Beda) and to liue badly, is nothing els then for a man to damne himselfe with his owne voyce, in Ps. 18. Thou art (thou sayest) a guide of the blind, a teacher of the vnlearned, and a light to them which sit in darknesse. It is well: *c* Thou therefore which teachest another, teachest thou not thy selfe? Thou that preachest a man should not steale, dost thou steale? Thou that sayest a man should*

not kill, wilt thou starue the soule by with-holding the food, that is conuenient for it? *Thou that sayest a man should not commit adulterie, doest thou commit adultery? Thou that abhorrest Idols, dost thou commit sacriledge? Darest thou practise that thy selfe, which thou preachest against in others? Thy state is lamentable.* ^f He that knowes his masters will and doth it not, shall be beaten with many stripes: and ^s to him, that knoweth how to doe well, & doth it not, to him it is a sinne. And thy condition without repentance is like a Candlesticke, that sees nothing it selfe, but caries a candle for others to see by. Thou mayst be a meanes of grace vnto others, and perish for lacke of grace thy selfe. Thou mayest helpe to build others, and rot in thine owne ruines; like the *Carpenters*, that built *Noahs Arke*, which saued him and others, and were drowned themselves in the *floud*. And besides, thy wicked life is very scandalous and hurt full vnto many, that make examples their lawes, and the practise

f Lu. 12. 47.

g Lam. 4. 17

of their *Superiours* to be as precepts and patterns for them to follow. And if the roote be rotten, what may be thought of the branches? If Ministers be profane themselves, who like *rootes* should conuey piety to the people, what can bee expected at their hands besides profanenesse and Atheisme, vnlesse God in mercy do restraîne and guide them? For the wickednesse of Ministers (*is serpens malum*) doth creepe like *Iuy*, and spread like a *leprosie*, and is as pestilent and infectious as the *Plague*. Therefore the Lord saith; ^h *From the Prophets of Ierusalem is wickednes gone forth into all the land*. Wherefore let euery Minister behaue himselfe in Gods house discreetly. ⁱ *He that hath his word, let him speake it faithfully, let him handle it sincerely: and with all let his life be honest*. For other wise (as *Nazianzene* teacheth,) He reacheth that with one hand, which he raketh away with the other: he both abuseth his place, and dishonoreth his Maister. If euer he meane to doe good,

h Ier. 23.
15.

i Ier. 23. 28.

good, let him be good. As the fire must be hot, before it can heate the stander by : so if thou desirest to make other men religious, be religious thy selfe : be first hot thy selfe, and thou are likely to make thy neighbour, that stands by thee, and lookes vpon thee, feruent and hot also.

CHAP. 8.

Ministers must haue skill, as well as will, to discharge their office.



Thirdly, a Workeman must haue *skill* to performe his worke. So should a Minister. For what should hee do with

Gods sword, that knowes not how to vse it? It is a *sharpe and piercing*; it is fit therefore that he which is to handle it, should haue skill to vse it, that he may know when to shake it, and when to sheath it; when, whom, where, and how deepe to strike with it.

a Heb. 4. 12

Ministers are to wear the *keyes* of Gods kingdom at their girdles. Lest therefore they should locke, when they ought to loose, and open, when they ought indeed to shut, they must be men of knowledge, and not *novices*, voyd of good vnderstanding and dexterity to performe their duty.

b 1. Tim. 3.
2.

2. Tim. 2.
24.

c 2. Tim. 2.

^b Paul requires that a Minister should be *apt to teach*. If he be not (*διδασκῆτις*) *able* and apt to teach, how shall he be (*διδασκαλος*) a *teacher*, as euery minister ought to be? If he be (*ἀγραμματος*) vnlearned, how shall he be (*γραμματις*) a *scribe* able to interpret the *Oracles* of God learnedly? The ^c Minister of God must (*διχοτομεῖν*) *diuide and cut* out the worde of truth aright vnto the people. But how shall he be able to diuide it rightly, when he cannot (*τεμεῖν*) diuide it all, because he wants the *knife* of knowledge, wherewith hee should diuide it? What though a man haue a *plough*, if he know not how to plow? What if he haue a *net*, & know not how to cast it? What though he haue a *salve*, if he knowe not how to apply

apply it? And what though a man haue an *axe*, if he haue no skill to vse it? So what can that man do, that hath the word of God, which is as a plow, a net, an angle, a salve, and an axe, if he haue no abilitie, no actiuenesse and skill to vse and handle it?

The ^d eye is the light of the body: if it be blind, how darke is that body? Ministers are the *light* of the world, and as the *Eyes* of the Church. Now, if they be destitute of light and sight, the world must needs be darke, and that Church must needs be blind: or else God the ^e Father of lights must conferre sight and light, and illuminate them extraordinarily. ^f *Esay* saith that the Lord gaue him the tongue of the learned, that hee might knowe to minister a word in due season to him, that is weary. Good shepheards and thriuing merchants had need to haue knowledge and experience. Ministers are the *Shepheards & Merchants* of Almighty God; therefore they should haue *skill* (as well as *will*) to keepe his sheepe, and husband his wares,

d Math. 6.
22.
Mat. 5. 14.

e 1am. 1. 17

f Ifay. 50. 4.

g Mal. 2.7.

wares, that his gaine may be the greater, and his fold the fuller. *This is the note* (saith that holy Martyr of God, Bishop Hooper) *to know the Bishops and Ministers of God from the Ministers of the Diuell, by the preaching tongue of the Gospell. The 3 Priests lippes shall preserve knowledge, saith the Lord. It is a precept, and not a promise. And the people were inioyned to seeke the law at his mouth. Therefore in reason he should be skilfull in the law. It is labour lost to seeke a thing, where it is not. In vaine do men go to a Well, that hath no water in it. Now if the Priests in the time of the Law were by Gods appointment to be men of knowledge, is it fit that the Ministers of the Gospell should be ignorant; especially there being so much knowledge in the world, as there is at this day? Ministers are Gods Nurses: but if their breasts bee drie, how shall his children thrive, that are committed to them? Jeremy writeth of a calamity, which befell the Israelites, wherein the*
h tongue

^h tongue of the sucking childe did cleave to the rooſe of his mouth for thirſt, and in which the children and ſucklings did ſwoone in the ſtreetes, and for hunger died in their mothers boſome. A very pitifull and ſore diſtreſſe. Verily, as lamentable is their condition, which ⁱ neuer haue the bread of Gods word broken vn- to them, and the ſweete milke of whoſome exhortations and inſtructions powred out before them to feede vpon. Miniſters are Gods ^k *Messengers*; therefore they ſhould haue knowledge to deliuer their meſſage diſcreetly. They are *ſeers* and *ouer-ſeers*; therefore they ſhould haue eyes to ſee and ouer-ſee. They ſhould be able to diſcerne betweene vice and vertue, betweene light and darkneſſe, betweene truth and falſhood, betweene *Sarah* and *Hagar*, betweene a *Iudas* and a *Ionathan*; leſt they take the one for the other, as *Ixion* did the cloude for *Iuno*. And if the ^l blinde doe leade the blinde, both of them are like to fall

^h Lam. 4. 4.
Lam. 2. 11.
12. 19.

ⁱ Pro. 29. 18

^k Mal. 2. 7.

^l Mat. 15.
14.

fall into the ditch. Thoſe miniſters then that cannot teach the people in ſome competent manner, are too defective; not much vnlike a *cypber*, which fills a place, and increaſeth the number, but ſignifies nothing: and ſomething like to *Players*, which do ſometimes repreſent the perſons of Princes, but are not ſo themſelues. *Xanichius* ſaith that they onely are called of God vnto the Miniſtery, which beſides their godly conuerſation, are able to deliuer whoſome doctrine vnto the people. *Quos enim eligit, ac vocat*: for thoſe whom God doth elect and call to any function, he doth alſo endow them with ſuch neceſſary gifts, as are meet for that function.

CHAP. 9.

Ministers must be faithfull and painfull.



Fourthly, a labourer muſt be diligent, faithfull, and induſtrious. And ſuch a one muſt euery Miniſter ſhew himſelf to be. It is required in the ^a diſpoſers of

^a 1. Cor. 4.
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of Gods secrets (as Ministers are) that
 a man be found faithfull. Preach the
 word (saith the holy Ghost,) ^b *be in-*
stant, in season and out of season. Cursed
is he, ^c that doth the worke of the Lord
negligently. If we be diligent in our
 owne affaires, how much more dili-
 gent should we be in Gods? ^d *Be di-*
ligent (saith Salomon) to know the state
of thy stocke, and take heed to the heards.
 Must men looke to their cattell with
 diligence, & shall not Ministers look
 diligently to the soules of men? Idle-
 nesse for a time may be pleasing, but
 in the end thereof it will bite like a
Cockatrice, and hurt like a *Serpent*. If
 men bee carefull to saue their *sheepe*
 from *dogges*, *wolues* and *foxes*, if they
 be diligent to preferue their corne
 from being cropt and wasted with
birds and *beasts*; and to keepe their
 houses from being burnt with fire, or
 beate downe with tempests; how
 faithfull and laborious should all the
 Lords Ministers bee to preferue his
 corne from being eaten vp or troden
 downe? How carefull should they
 be

b 2. Tim. 4.

2.

c 1er. 48.

10.

d Pro. 27.

23.

e Iob. 1. 7.

f 1. Pet. 5. 8.
g Mat. 23.
15.h Pro. 27.
18.

be to defend his house from the fire of contention and schisme? And if fire haue taken hold on it, how painfull ought they to be in slaking of it, and hindering it from proceeding further? If the Diuell *e* *compasse* the earth to and fro, and like a ramping and roaring *f* *Lyon* seeke whom hee may deuoure; If the *g* *Pharisees* would *compasse* sea and land to make one *Profelyte*, one of their faith and faction; And if *Popish* priests (whose faith and allegiance is pinned vpon *Antichrists* backe) doe venture life and liberty to subuert the true faith, and to increase the number of *Romish* Catholickes; what paines should the Ministers of Christ Iesus take? what labour should they refuse to maintaine the faith, to saue the soules of men, and to increase the number of true *Beleeuers*, true *Catholikes*, orthodoxall *Christians*? They looke for hire, therefore they ought to labour: no worke, no wages. *h* Indeed he that keepeth the fig-tree, shall eate of the fruite thereof:

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ot: and he, that waiteth vpon his
office, is worthy maintenance: but
he which ⁱwill not labour (and can la-
bour) must not eate, though hee
would eate. *Possidonius* writeth of
Augustine Bishop of *Hippo*, that he
taught and preached priuatly and
publickly, in the house and in the
Church; resembling the practise of
Paul, who (like a faithfull Teacher)
^kkept backe nothing, that was profi-
table, and in three yeares space re-
uealed all the counsell of God (be-
hold his diligence) teaching open-
ly, and throughout euery house, and
by the space of three yeares ceased
not to warne *euery one* both night
and day with teares: behold his fide-
lity, industry, and compassionate af-
fection. *Chrysostome* saith, that the
Minister of the word ought to be di-
ligent as an *Husbandman*, and care-
full as a *shepherd*. As diligently (sayth
Latimer) as the husbandman plough-
eth for the sustentation of his body, so
diligently must *Prelates* and *Mini-
sters* labour for the feeding of the soule:
both

i 2. Thes. 3.
10.

k Act. 20.
20-27. 31.

both the Ploughes must be still going, as
 most necessary for man. And againe:
 The Scripture calleth it (the preaching
 of the word) meate, and not Strawber-
 ries, that come but once a yeare, and tary
 not long, but are soone gone. But it is
 meate, it is no dainties. The people must
 haue meate that must be familiar, conti-
 nuall, and daily giuen them to feed vpon.
 This was the iudgement of that holy
 Martyr: and his practise was not dif-
 ferent. For (as M. Fox saith) he prea-
 ched for the most part euery Sunday
 twise, yea when he was 67. yeares of
 age, and had receiued a bruiſe by the
 fall of a tree. Like was the practise of
 Ambrose Bishop of Millain, whom
 Augustine heard (as he doth report)
 preach the word of truth soundly
 (*Omni Dominico*) euery Lords day.
 This was the practise of those blessed
 Saints. This is the will of God, and
 the duty of al godly Ministers, as doth
 euidently appeare by the considera-
 tion of Pauls exhortation to the El-
 ders (or Ministers) of the Church of
Ephesus. *Take heed* (saith he) *to all the*
flocke,

stocke, whereof the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with that his blood.

First, let vs consider that wee are the Ministers, not of man, but of God omnipotent, who will kindly reward all that come vnto him, and labour for him with an honest heart, & a good intention, 1. Pet. 5. 4.

Secondly, let vs also remember that we did not thrust our selues into his seruice, but that he chose and called vs; and therefore our labours are not *arbitrary*, but at his disposement and dispensation. Thirdly, we are not called to liue in idleneffe, but to attend, to ouersee and feed.

Fourthly, our labours are not spent vpon beasts, but vpon men like our selues, and not about earthly things, but heavenly. Fifthly, our paines belong properly & principally to Gods ^{owne} people, euen vnto such as his Sonne hath redeemed with his owne blood, his best blood, his harte blood. If *Iacob* was consumed in the day

m Ephes. 4.

12.

1. Pet 5. 2.

E

with

Gen. 31.
40.

with heat,ⁿ & with frost in the night; if hee endured such hardnesse for Sheepe, for beasts, yea for his Father in lawes sheepe; shall wee take no paines for men? Shall we neglect the Sheepe of Christ Iesus? Shall we bestow no paines vpon the people of God, who is our most gracious father, and more tender hearted then our naturall fathers are, or can be to vs?

Sixtly, we should consider, that these about whome we labour, are subiect to many dangers. Satan & his Angels, the world & their owne corruptions are all of them mortall and most pernicious enemies vnto their soules. And our labours are through the operation of the Spirit very helpfull and commodious both to preserve them from euill, and to conserve and strengthen them in that which is good, yea and to pull them out of the *snares* of the Diuell, and out of the *briars* of wickednesse. And therefore we should take the greater paines, and thinke no time nor trouble

uell mispent, which we shall spend this way.

Seauenthly, we preach against the idlenesse of men in all other callings, and that not without good cause: for it was ° one of the finnes of *Sodom*, & is vnprofitable to all states. Wherefore we ought in no case ad- dict our selues to so base a sinne. For otherwise we shall weaken our owne credits, and expose our selues to shame and obloquy. A blacke spot is soone espied in white paper: Mi- nisters are much marked: and few trauellors there are, if any at all, which would not haue their waies as faire as their Neighbors. Moreouer, the *Scripture* calleth vs *Pastors*. But Pastors must feed their sheepe, and not forsake, nor *flea* them, nor starue them through indiligence and osci- tancy. The flocke must be more re- garded then the fleece. *Paule* sought ¶ *them*, and *not theirs*: the men, and not the money. And, *Woe vnto me* (saith he) *if I preach not the Gospell*. He was exceeding *toyle some* in his

E 2

Mini-

o Ezck. 16.
49.

p *Pastoris*
est pascere,
non deglu-
bere.

q 2. Cor. 12
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r 1 Cor. 9. 17

[2. Cor. 11.

23.

c Iude, 3.

u Reu, 2, 2.

Ministry, in labours abundant. Iude saith, that he gaue *All diligence* to write of the commune saluation. The *Angell* of the Church of Ephesus was by Christ commended for his *workes and labour*. The ancient Prophets, & those worthy men of God, which he raised vp for the reuealing of that man of sinne, and the restoration of the truth, as *Luther, Zuinglius, Oecolampadius, Bucer, Calvin, Martyr, Jewell, &c.* were exceeding diligent and laborious. It is sayd of that blessed Martyr of God Maister *Brndford*, that he preached the time, that he remained prisoner in the *Countertwise a day continually*, except sickness hindered him.

Being therefore compassed and couered with such a cloude of painefull Ministers, let vs breake through all obstacles, and runne the race of our glorious calling, performing whatsoeuer doth appertaine vnto vs with all patience, diligence, and fidelity. *All*, euen *all* is little inough, and too little. Honor is set before vs: the

Speare

Speare of vengeance is shaken at vs : the *Cannon* of Gods wrath is planted against vs : the *Constitutions* of the Church doe call vpon vs : the *Commandement* of the great God doth urge vs : and the holy *Scriptures* do spurre vs to the quicke, and affoord many firme and inuincible arguments to prouoke and perswade vs to the vigilant, faithfull, and laborious execution of our office; Let vs therefore respect and tend it, and be-haue our selues like *Labourers*, that need nor be ashamed.

Salomon saith, *He that withdraveth the ^ucorne* (which is the foode of the body) *the people will curse him*; and shall we thinke that he can escape a curse, which refuseth to preach, and so with-holdeth the corne and the foode, wherewith the soule should be fed? But as blessing shall be vpon his head, that selleth corne: so he that preacheth the word of trueth, and bringeth foorth like a good *Steward*, both new and olde out of his treasure vnto the peo-

u Pro. 11.
16.

x Pro. 27.
18.

ple, and breaketh vnto them that bread, that doth relieue the hungry soule (if he do it with care and conscience, and with a purpose to glorifie God and to benefit his Church) he shall without doubt receiue a blessing both from God and Man. The Lord from heauen shall bless him, and his people shall applaud and laud him. And as **Salomon* saith that *the seruant which waiteth vpon his Maister, shall come to honour* : euen so surely they, which attend vpon their Ministry, shall be aduanced. They shall haue honour in the hearts of the people. And if God see them fit for further honour, they shall not want it. Let them therefore be watchfull and industrious. And indeed, there is no time since the light of the Gospel brake out vnto vs, wherein greater diligence and fidelity is required at the hands of all Gods Ministers, then now. For *Probitas laudatur, & alget* : vertue is commended in word, but contemned in deed. *Learning* is little respected : *Vice* flourisheth, wicked.

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wickednesse increaseth: *Papisme*
sprouteth afresh: *Atheists* and *Epis-*
cures swarme like the 7 flies of Egypt;
and of ² our owne selues do many men a-
rise speaking peruerse things, to drawe
disciples after them, being ready to say
with those in *Esay*; ² Stand aloofe, come
not neare me; for I am more holie then
thou; being selfe-conceited, and di-
stracted with phantastick questions,
and impertinent affaires, and posselt
with an erroneous, turbulent, vi-
stable and blind spirit; leauing *Ieru-*
salem in stead of *Babel*, euen their mo-
ther that brought them forth & bare
them; because, they say, she is clad
with a *Babylonish* garment, and not
with one of their spinning. Where-
fore greater diligence and atten-
dance should bee giuen, least Gods
house be fired ouer our heads, least
his plants be spoyled, least his vines
be broken downe, least his flowers
be rooted vp, and his garden be de-
faced and overgrowne with weedes.
For howsoeuer *Atheists*, *Papists*, and
Schismaticques be loose in their heads,

Exod. 8.

24.

2 Act. 20.

30.

a Isa. 65. 5.

b Iudg. 15

4.

Note.

c 2. Cor. 8.

12.

d Gal. 6.7.

e Ier. 17.

10.

yet are they tied fast together by their
 tails (like ^b Samsons foxes) with a fire
 brand of mischief in the midst to
 spoile and burne vp Gods corne, and
 to set fire on his rickes, if they be not
 with great care and labour preven-
 ted.

But yet, though euery *Pastor* must
 be painefull, it doth not therefore
 follow that they should all be equal
 in paines. For there are diuersity of
 gifts, variety of ages, distinction of
 places, and difference of strength
 and ablenesse. But if they doe that
 which is fit for them, and which God
 claimes of them; if there be *a willing*
mind to performe that, which they
 can, it is accepted with him, who ac-
 counteth the good wil for the worke
 it selfe. Neither is all labour the same
 labour. There is *hand-labour*, as well
 as *lip-labour*. And he, that sitteth at
 the helme, may labour as well as he
 that is vpon the hatches. But let no
 man flatter himselfe. For ^d *God is not*
 (neither wil he) *mocked*. He *searcheth*
the heart, and recompenseth euery
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man according to his workes. Thou
dost but dance in a net, and delude
thy selfe. His eyes are neuer shut, and
all things are naked before them.
There is not a thought hid from his
knowledge. Fig-leaues, frivolous &
feigned excuses, subtrill and sophisti-
calle euasions cannot serue thy turne,
they cannot couer thee. He will find
thee out: and *it is a fearfull thing to
fall into his hands.*

CHAP. IO.

Ministers must be cheerefull in dischar-
ging their office.



Especially, a Labourer should be
cheerefull and alacrious in
his businesse, delighting to
see his worke go forward.
And this alacrity must be in all Gods
Ministers. *a God loueth a cheerefull
giuer: euen so likewise he loueth a
cheerefull workman.* Men must not
giue their almes grudgingly or of ne-
cessity: so Ministers shold not grudge
the Lord of their labours, but be
free

f Heb. 4. 13

g Job 42. 2.

h Heb. 10.
31.

a 2. Cor. 9.
7.

^b 1 Chron.
29.6.9.

^c 1 Cor. 9.
17.

tree of them. Christ dyed freely for his *sheep*, without the least constraint why then should not his Ministers feede them freely without compulsion or grudging? To feede them is farre lesse then to dye for them. *Dauid* and his subiects offered ^b *willingly* to the building of a *materiall* Temple for the Lord; why then should not we labour willingly, that he may haue a *spirituall* Temple to dwell in? yea by how much the *spirituall* is more excellent thē the *material*, euen so much more willingly we ought to labor that the building therof may go forward. Euery man is willing to receiue wages, then let him be willing to worke. *Paul* saith, that ^c *hee hath a reward if he preach the Gospell willingly*. Men are vsually very cheerefull about their owne affaires, as in seeking worldly promotion, profites & pleasures; and is it seemely for Ministers to be liue-lesse and leaden-spirited about *spirituall* and *celestiall* labours as in building Gods Temple, and in bringing men to promotion in hea-

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 Diuell labour alacriously to seduce
 and peruert men, and shall not they
 strue as stoutly and as cheerefully to
 conuert and saue men? The wicked
 are very forward to commit the
 works of wickednesse; and shall they
 be backward to smite down wicked-
 nesse, and to practise the workes of
 godlinesse? Shall wickednesse be a
 sweete to the wicked? Can they not
 sleepe, except they haue done euill?
 Doth their sleepe leaue them, except
 they cause some to fall by them? Are
 they so cheerefull in euill? And shall
 not we be as cheerefull in the workes
 of our calling, that we may make
 some to rise from sinne, and surcease
 from wickednesse, and come out of
 the pit-fall, and snare of Sathan? Why
 should not our labours be sweete and
 pleasing to vs, seeing they be commo-
 dious, commendable, and comman-
 ded? A man will gladly saue his Ox-
 en from perishing, and his sheepe
 from rotting; and shall not we labour

Id Iob. 20. 13
 Prou. 4. 16

as

as gladly to saue men from destruction, and to keepe the sheepe of Christ Iesus frō rotting in their sins. Wilt thou willingly helpe thy sheepe out of the ditch, and saue her from drowning; and wilt thou not as willingly labour to drawe forth one of Christs sheepe, out of the ditch of iniquity, that it be not drowned with the waters of wickednesse, and be filled with the mudde of sinfulness. A man is very nimble and ready to preserve his fields from spoyling, his house from burning, and his children from pining; and shall not we be as nimble, as alacrious, and as ready to preserve Gods field from being wasted; his house from being burnt, and his children from perishing and pining away for want of food to comfort and vphold them? Willingly will euery faithfull shepheard feed and gouerne his flocke, which is committed to him. And so *Peter* speaking to the shepheards of that *Arch-pastor* Christ Iesus, exhorteth them to performe their duty with alacrity. ^f Fee

fr. Pet. 5. 2

th

om destru-
sheepe of
their sins?
thy sheep
her from
not as wile
rth one of
litch of ini-
wned with
e, and be
infulnesse?
ready to
oyling, his
is children
t we be as
s ready to
being wa-
burnt, and
g and pi-
d to com-
Willingly
ard feede
ch is com-
speaking
rch-pastor
m. to per-
ity. ^f Feed
the

the flocke of God, which dependeth on
you, caring for it not by constraints, but
Willingly: not for filthy lucre, but as of
a Ready Minde. & I passe not at all,
(saith Paul) neither is my life deere vnto
me, so that I may fulfill my course with
ioy.

g Act. 20.
24.

CHAP. II.

Ministers must be valorus; not timerous.



Sextly, a labourer
ought to be coura-
gious and hardy. No
discouragemēt, no-
thing at all must
daunt him, nothing
must fray him from
his worke, and put him out of his
right byas. And they, that are to con-
tend and encounter with that roaring
Lyon, had neede to be Lyon-like, va-
lorous and vndauntable. The Buil-
ders of the ruined walles of Ierusa-
lem did their worke with one hand,
and with the other held a sword. E-
uen so those, whom God hath called
to repaire Ierusalem the praise of
the world, should builde with the
armour

a Nch. 4.
17.

armour of the Spirit about them, being full of Christian zeale and fortitude, and wise to preuent the stratagems and assaults of all *Sanballates, Arabians and Ammonites*. They were not cowards that built those walles: neither should they be cowards that work in this building. For here want no enemies: here is both fraud and force. ^b *We wrestle not against flesh & bloud, but against Principalities, against powers, against worldly Gouvernors, the Princes of the darknesse of this world, against spiritual wickednesses which are in high places; euen against Sathan & all the Yeomen of the black Guard.* And therefore we had neede to be full of spirit, and spirituall valour. *Jeremy* was forbidden vnder the paine of death to ^c *fear their faces*, to whom he was to Prophecy. And the Lord speaking to *Ezekiel* saith; *I haue made thy forehead as the* ^d *Adamant, and harder then the flint. Feare them not therefore, neither be afraid of their looks.* By which we see that God would not haue his messengers out-faced, but that

^b Eph. 6. 12

^c Jer. 1. 17.

^d Ez. 3. 9.

that they should *boldly* deliuer their message to his people. He which winketh at false doctrine, and reprehendeth not the sins of the time and place wherein he liueth, and dares not for feare of contempt or disgrace admonish the persons that offend, is vnworthy and vnfit to be a Minister: who ought to be zealous and courageous, dreading^e no mans face, but should speake, exhort, and ^e convince in all authority, and shew the people their ^e enormities without feare or partiality. Yea hee, that winketh at wickednesse, and hereticall doctrine, and doth not oppose himselfe vnto it, is guilty of it: and is in minde a *Fugitive*, though he moue not from his charge in person. *Quia tacuisti, fugisti: tacuisti, quia timuisti:* Thou hast fled (saith *Austen*) because thou hast held thy tongue. *Veritatem negat, qui eam non libere pradicat:* He denieth the truth (saith *Chrysostome*) which doth not preach it boldly. Although (saith *Austen*) he liue well, and yet be either *ashamed* or *afrayed* to reprove

• Ier. 28.

f Tit. 2. 15.

s Isai. 58. 1.

reproue them, that liue ill (*cum omnibus, qui eo tacente pereunt, perit.*) He periſteth with all thoſe, which periſh whiles he ſees and ſayes nothing. Aug. grad. i. Abul. I am full of power by the Spirit of the Lord (ſaith Micah)^h and of iudgement and of ſtrength, to declare vnto Iacob his tranſgreſſion, and to Iſrael his ſinne. Eliiah told Abah to his face, that it was he, and his fathers houſe, that troubled Iſrael. Michaiiah likewiſe boldly told him, that he ſhould not returne in peace from fighting againſt the Syrians, though his ſpeech vexed him.^k Nathan told David plainely of his vncleannes and murther, & that without feare. Iſaiab ſaith, that he had^l ſet his face as a flint. And ſo it ſeemeth: for he payd them home, he feared no colours, but was as bold in taxing, as they were in offending.^m He gaue his backe to the ſmiters, and his cheekes to the nippers, and hid not his face from ſhame and ſpitting; reproving (notwithſtanding all diſgraces) both the Princes and the People with great feruency

^h Mich. 3.
8.

ⁱ Kin. 18.
18.

^k 2. Sam. 2.
9.

^l Iſay 50.7

^m Iſay 50.
6.

uency and boldnesse of speech. This was the practise of *Iohn Baptist*, *Christ*, *Paul*, and of all the holy Prophets, and ought as occasion serueth, to be imitatedⁿ *wisely* of all the Ministers of God.

This serueth to condemne the coldnesse and fearfulnesse of those *face-fearers*, that dare not rebuke sinne, especially in the audience of the sinner: and which teacheth the truth through feare (as it were) in riddles, ambiguously and in the cloudes, running (as I may say) betweene the skin and the flesh. But such feare is not the feare of God, but the feare of Man. And (as Bishop *Iewel* speaketh) *accursed be that modesty, that drowneth or hideth the truth of God*. And accursed (I say) be that feare, which makes a man silent, when he ought to speake: and dumme, when he should *lift vp his voyce, like a trumpet*, and shew the people their sinnes. Yet here we must all remember that our zeale be directed by knowledge, which should alway go before and make way, and

F

that

n For sheep may be driuen to the racks: but Lions must be fed at the staues end, lest they feed on them, that would feed them

Isa. 58. 1

p Gal. 6.1.
 1. Tim. 2.
 25.

that wisdom and pity go with our valour, that all our reproofes and admonitions be performed in loue and in the p spirit of meeknesse, with long suffering and patience, without rage and rankor. *Esa*y might cry, but not roare. We our selues are men, and may erre. And if we stand, when others fall, it is by Gods grace, and not through our owne goodnesse. Neither is it lawfull to rebuke sinne with sinne, and to make our selues sinners by disorderly taxing of sinners.

CHAP. 12.

Ministers must perseuere in the faithfull execution of their function.



Euently, a labourer must be constant, and not giue ouer, till his taske inioyned him be fully finished. So the Minister of God shold continue constant in his labours for God. The loue of the world must not make him leaue his labours. He must

must not leaue without the leaue and liking of his Lord, that called him. His *owne* conceits must yeelde vnto his calling: and his fancies must not make him craze his faith. It is better to beate them, as *Abraham* beat the *a Birds*, that hindred him, then by bending to them, to breake lose from his calling, or to be beat from his businessse, as being vnworthy of it, or vnfit for it. And in a word no feare must fray him: no terror must amaze him: nothing must make him flie off of the hookes. Shall the obstinacy of the people? *Although* (saith *Chrysostome*) *I be not ignorant that I speake in vaine, yet will I not giue ouer: for so doing I shall be excused before God, although no body would heare me,* in 3. Chap. Ioh. And it may be with continual shewring vpon them, their harts will at length relent and waxe soft. Shall their rage, their choler? *The frantique* (saith *Augustine*) *will not be bound, neither would such, as are troubled with a lethargie, be roused: but charity perseuereth to castigate the frantique,*

tique, to stirre vp the lethargique, to loue
 the both. Both are offended, but both are
 loued. Both of the being molested, so long
 as their disease cōtinueth, doth take it ill
 that you shold so trouble the: but both
 of them being cured they do reioyce. Shall
 threats & disgraces? Shall the malice
 & enuy of the wicked? was not Christ
 disgraced, maligned, calumnized, &
 euill intreated? Were not all his Apo-
 stles hated & persecuted? Shall pouer-
 ty driue thee frō thy calling, or make
 thee to faint in thy calling? Was not
 Christ poore to Man, that he might
 make thee rich to God? And were not
 his Apostles poore? *Gloriosa in sacerdo-*
tibus Domini paupertas: Pouerty (saith
Ambrose) is glorious in the Priestes of
 God. A crosse it may be to them, but
 not a curse: *Paul* was a man of much
 affliction, yet saith he, *Seeing we haue*
this ministry, as we haue receiued mer-
cy, we faint not. Non fecisse, sed perfecisse
virtutis est: To worke is not so com-
 mendable, as to continue constant in
 working, till the work be brought to
 perfection. Ministers must be like the
 salt

6 2. Cor 4.
 1.

salt waters, which hauing once begun to flow, continue flowing, till they come to their full flood. A candle being once lighted burneth on so long as it lasteth, except it be put out with violence. Euen so they (as *candles*) being once lighted, & set in the church, as in a *candle-sticke*, to giue light vnto the people, by holding out the *lampe* of light, that is, ^c the word of God, they shold burne bright continually; *Aliis inservientes, semet ipsos consumentes*, spending themselves, like *lamps* or *torches*, in seruing & shining vnto others. *Salomon* left not building of a temple for the Lord made of *lifelesse* stones, vntill it was built vp. So should they continue constant in building his temple made of ^d *living* stones, till it be brought to perfection, if in this life it were possible. They should do their best indeauour, and languish not. ^e *Vt desint vires, tamen est laudanda voluntas*. *Paul* laboured constantly in his calling, till God cald him away by death. *Possidonius* saith that *Augustine* preached the word of God constantly

^c Psa. 119
105.

^d 1. Pet. 2. 5

^e *Quid.*

2. Pet. 1.
13.

2. 1. Tim. 4
13. 15. 16.

(Vsq; ad ipsam suam extremam aegritudinem) vnto the extremity of his sickness. Fox saith of Bradford that preaching, reading and prayer was his whole life. These are good patternes, and worthy imitation. Peter saith that he ought in equity^f to put them in mind of their duty, *whiles he continueth in his earthy tabernacle*. The Minister and his Ministry should cease together, and not one before another. Paul commandeth^s Timothy to exercise himselfe in, and to *addict himselfe vnto reading, exhortation and doctrine, and to continue in learning*. If wee would duly consider that by preaching the couenant of grace is reuealed, that Gods oracles are explained, and his dispersed sheepe brought home and nourished, that faith is thereby wrought and confirmed, and the children of God begotten and conserued, that his house is builded, his field is eared, his scepter erected, his throne established; his kingdome augmented and Sathan eicted; vndoubtedly it would moue vs

to

to a continuall and constant execution of our office, without either fainting in it, or forsaking of it. The *Sun* (we see) neuer ceaseth moueing all the while his course is vnfinished.

The *Laborers* in the parable wrought vnto the ^heuening, euen till their Lord set and sent his Steward to call them from their worke. So we, that are the Lords labourers appointed by him to worke in his vineyard, and set in the Church, as the *Sunne* in the heauens, to giue light vnto his people, must labour constantly and moue continually till our course be finished, and our taske be ended; we must not giue ouer till our *houre-glasse* be runne out, till our *Sunne* be set, and the *Euening* of our life be shut in, or vntill our Lord and Maister shall call vs from our worke, or send a Messenger to fetch vs. *Salomon* saith; *In the morning I sowe thy seede, and in the euening let not thine hand rest.* All men ought to be constant in their labours, and neuer be ^k weary of well doing; much more therefore Ministers, whose la-

h Mat. 20.
8.

i Eccl. 11.6.

k Gal. 6.9

1 Nche. 9.
12.

m Ex. 27.
20.

n Psal. 15.

o Ex. 29.
38.

p Isa. 62. 6.
7.

bours are most excellent & commodious, & who ought to be to al other men, as that cloudy¹ and fiery pillar was vnto the Israelites, which led the, and let them see their way to Canaan. God commaunded that there should be ^m *Light alway* shining in the *Tabernacle*.

The Church militant is Gods spirituall ⁿ *Tabernacle*: Ministers are the *Light*, that must shine vnto all the members of the Church, yea to those, that yet sit in darknesse & in the shadow of death; and that constantly, alwaies and without intermission. The Lord required a sacrifice of 2 *Lambes* to be offered day by day ^o *continually*. And it were not vsfitting, if ministers did daily in their prayers present and consecrate their people (like those *Lambes*) vnto the Lord. Their duty consisteth not wholly in preaching to them, but also in praying for them, & for the prosperous estate of the whole Church. p I haue set watchmen vpon thy walles, O Ierusalem (saith the Lord) which all the day and all the night continually

muallly shall not cease. Ye that are mindfull
of the Lord keepe not silence, & giue him
no rest, till he repaire and set vp Ierusa-
lem the praise of the world. ¶ No man
(saith Christ) that putteth his hand to
the Plough, and looketh backe, is apt to
the kingdome of God. He is in truth nei-
ther a fit man for the kingdome of
grace, nor a fit Minister for the
Gospell of the kingdome. The Lord
hath put the sword of his Spirit in-
to our hands. He will haue vs to
hold it constantly, and to shake and
brandish it continually neuer cea-
sing to kill the sins of the people with
it, and causing them continually to
die an euerlasting death to sin in
this world, that they may liue an eue-
lasting life from sin in the world to
come; and that being couered with
the Canopy of Gods grace in this
life, they may be clothed with the
robes of his glory in the life to
come. Finally, the Lord hath put
his Booke into our handes. Wee
must vpon all iust occasions open
and expound it. We must constantly
hold

q Luk. 9:
62.

hold it vp, and out vnto his People. We must not lay it aside, nor cast it into corners. Our hands in holding it must neuer faint, least the enemies of God and his Church should preuaile and conquer. And so much for the properties of a good workeman.

CHAP. 13.

Ministers ought to be peaceable and louing to each other: but yet the refractarie must be bridled.

Doct. 6.



Labourers together.) Seeing that wee worke together with and for the Lord: seeing all faithful Ministers are the Lords-Labourers, appointed by God to husband his field, and to repaire and build vp his House, we should all agree and loue one another entirely, that our worke may go the faster forward, and that so we may receiue greater comfort and ioy. The Psalmist describing the wicked, saith, that ^a *they smite downe Gods people, and trouble his heritage.* ^b *Their throat* (saith David)

a Psal. 94.

4.5

b Psal. 5.9.

Psal. 10.7.

Dauid) is an open sepulchre, and their
 mouth is full of cursing. ^c Destruction
 (saith *Esay*) is in their pathes, and they
 know not the way of peace. But these
 things do nothing beseeme the Mi-
 nisters of God, who are, or ought to
 be (*Pracones pietatis*) the preachers
 of peace and piety, and not ^d fighters
 and strikers, but meeke, gentle, and
 studious of concord and amity. The
Word, and not the *sword* is committed
 by the Lord vnto them: the word of
 grace, the word of reconcilement,
 the sword of the Spirit, and not the
 sword of Reuenge. If his workmen
 fall to wrangling, how shal his worke
 go forward? God hath hired vs to
 worke, and not to wrangle, *predicare,*
non praliari. If any man lust to be
^e contentious, we haue no such custome
 (saith *Paul*) neither the Churches of
 God. It is mery with *wolues* and *foxes*
 when the shepheards are together by
 the eares one with another. Lamen-
 table are those flockes, miserable are
 those sheepe. We should rather bend
 then band, and bowe rather then
 breake,

c II. 9. 8.

d I. Tim. 3.

2
Tit. 1. 7.e I. Cor 11.
16.

f Mar. 3.
24. 25.

g 1. king 3.
26.
h Nehc. 4.

breake, *Ferentes non ferientes*, bearing one with another, and not biting or beating one another, lest we be deuoured one of another. If the builders and plowmen quarrell one with another, their worke must needs be hindred; *If a kingdome* (saith Christ) *be deuided against it selfe, that kingdome cannot stand: or if an house be deuided against it selfe, that house cannot continue.* Euen so Gods kingdome vpon earth cannot but be much weakened, and the rearing of his house much hindred, if Ministers (which either are, or ought to be his chiefest instruments to build his house, and to propagate and vphold his kingdome) be deuided one against another in factions and hostile manner. *Diuide, et regna*: Deuide and reigne is no rule for vsto practise amongst our selues. It was not the true, but the counterfeit mother of the child, that said, *g Let it be neither thine, nor mine, but diuide it.* If the builders of old *Ierusalem* in the daies of *h Nehemiah* had contended one against another, it had bene

bene easy for their enimies to haue
 destroyed both them and their build-
 ing. So if the Builders of new *Ieru-*
salem, of spirituall and mysticall *Ieru-*
lem, do fight and biker one with ano-
 ther, they do without doubt expose
 themselues and their building to
 the danger of the enimie, that tak-
 eth all oportunitie to worke a mis-
 chiefe. Diuide a ship, and how shall
 it saile? Deuide the Church, and how
 shall she hold out vpon the waters
 and not be drowned? There is
 little got, but much lost by con-
 tention. *Nimiuma ltercando veritas*
amittitur: Ouer-hot contention loos-
 seth the truth; and ouer-great dissen-
 tion amongst the shepheards scat-
 tereth and disquieteth the sheepe.
 The dissention of thei captaines was
 the destruction of *Ierusalem*. But
 (*pace florent omnia*) true peace (like
 Aprill shewers) makes all thinges
 flourish. *Vires unite sunt fortiores*.
 A three-fold cord is hardly crackt
 asunder. A sheafe of arrowes is

i Iosephus

hard

hardly broken. Thorefore as Labourers of one Lord, as Builders of one House, as plowers of one field, as shepheards of one fold, as keepers of one garden, as dressers of one vineyard, as workemen in one haruest, as watchmen of one city, as souldiers of one captaine, as seruants of one maister, and as sonnes of one father, let vs all agree one with another, being coupled fast together by one spirit, like linkes of one chaine, and as if there were but one temperature of all our bodies, and but one soule within them all. And accordingly let vs (*vnitis viribus, ac toto conatu*) ioynly labour with might & maine, that Gods worke may goe forward, that the powers of darknesse may be shaken, that the gates of Hell may be flung from their hinges, and that (sin and sathan beeing dismounted from their thrones) the scepter of Christ Iesus may be set vp in the hearts of his people? If we must loue ^kall men, and if we must be gentle towards all men, is it seemely for vs to hate one
ano

k 2. Tim. 3.

24.

another? Shall we be spitefull and
crabbed one vnto another? God is
¹ loue, and the well spring of true
peace: and the Diuell is the fa-
ther of hatred and enmity; there-
fore it behoueth all the Ministers of
God to be peaceable and louing,
that so they may be like the Lord, &
vnlike the Diuell. If we should labor
to ^mhaue peace with all men, how ear-
nestly should we strue to haue it a-
mongst our selues: ⁿ*Nec minor est*
virtus, quam querere, parta tueri. Are
all men bound to ^obe of the like affe-
ction one towards another, and is it fit
for vs, that are, or ought to be lights
and guides vnto others, to be of a con-
trary affection one to another: Ought
not the ^pstrong to beare the infirmi-
ties of the weake, and not to please
themselues: Wisedome and lenitie
will say so. And ought not the weake
labour to see their infirmity, and to
waxe weary of their weaknesse, that
so there may be a sympathy, and no
antipathy, peace and not passions,
concord and not hostility? It is one
thing

1. Ioh. 4. 8.
1. Thes. 5.
22.

m Rom. 12.
18.
n Ouid.

o Rom. 12.
16.

p Rom. 15.
1.

thing to be weake, and another thing to affect weaknesse. It is one thing to shew weaknesse, and another thing to shroud and shield it. It is good to confesse it, but bad to professe it. There is a strong weakenesse, and there is a weaknesse, that is weake indeed. All weaknesse is vncommendable, but affected and sturdy weaknesse is vtollerable. This is the *peace-breaker*, and he must be bridled. Easie salues are for easie soares: but *gangrenes* must be pared off, and *fistulaes* must be bitten. The *Leper* must keepe his house. And he, that hath the plague about him, must not come abroad. *Melius est ut pereat unus, quam unitas*. It is better to want one, then loose all. It is better to cut off a finger, then to loose the hand. And an honorable warre is better then a seruile peace. We must defend our heads, and maintaine our free-holds.

q 1. kings

q *Naboth* would not part from his vineyard. He is another *Esau* that will part with his birth-right for a messe of pottage. As we must be *in-*

nocent

*no*cent as *Doves*, so we must be *wise* as
Serpents; and stout as *Lions*, and be-
 ware that too much patience make
 not the enemy proud and raging.
 But to returne from whence we haue
 digressed, shall *Paul* pray for the
Romanes, for other men, that *G O D*
 would ^t make them to be *like-minded*
 one towards another, and shal not we
 pray for our selues, and labour by all
 good meanes, that we may our selues
 bee so affected one with another?
 Members of one body are at peace
 with themselues. The Church of
 God is a ^t *Body*, euen the mysticall
 body of his sonne Christ *Iesus*. Now
 faithfull Ministers are Members of
 this body; therefore they ought like
 fellow-members to embrace and a-
 gree with one another, ^u *endeavouring*
to keepe the vnitie of the Spirit, in the
bond of peace, not prouoking and enuying
one another, but being subiect to one an-
other in the feare of Christ. It were a
 prodigious sight to see the *Pillars* of a
 Temple remoue, and rush one against
 another. The Church is Gods spiri-
 tuall

^t Rom. 15.
 5.

^t Eph. 5. 23

^u Eph. 4. 3.
 Gal. 5. 26.
 Eph 5. 27

w Luk. 23.

12.

Act. 4. 27.

x Rom. 15.

6.

tuall Temple : and godly Ministers are as *Pillars* to beare it vp. Therefore they should stand peaceably one by another, and not iustle one with another. The ministers and instruments of Sathan can conspire together against God. Wherefore then should not the Ministers of God concord & agree together for God? ^w *Herod & Pilate*, the *Jewes* & the *Romanes*, could ioyne against Christ: why should not we then consent and labour together for Christ, that the Gospell might flourish in the Christian world, and that Christian religion might spreade throughout the whole world? As ^x *Paul* wished the *Romanes* one heart, that they might with one minde and one mouth praise GOD: euen so should we that are Ministers, tune all the strings of our sinfull soules, and labour for the sweet concert and harmony of all the affections of our hearts, that with one mind & mouth wee may celebrate and preach the Lord, and proclaime the glad tidings of saluation to the sonnes of men by
Iesus

Jesus Christ. Neither is it enough if some of vs be thus affected: but wee must all (all without exception) put on this minde. In an *Instrument* wee see that *one* or *two* strings out of tune marre all the musicke: and that in a Quire of voyces one or two being out of order, doe spoyle the melody: *One* iangling bell marres the whole *ring*. Euen so a few factious, turbulent and combustiue spirits, that (like *Salamanders* or *Fires flies*) delight in the firy flames of contention, and are in trauell with their *home-bred* conceits, till they haue thrust them out (which are something like thornes in a dogges foot, which neuer leaues licking till hee haue got the out) I say, a few such disorderly & vnquiet spirits, are able & apt (if they be not turned or taken quite away) to marre the musicke of the Church, and to kindle a fire in it. For by nature we are too like to *Gun-powder* or *Tinder*; a few sparkes are able, and would set vs all on fire, if neither Gods grace, nor seuerelawes and

strength of authority didd prevent & hinder vs. And that I may conclude this point, if tenne men did carry a great and weighty burthen, & if some of them should kicke or buffet one another, their pace would be flakened, their businesse hindred, & their burthen endangered to fall vnto the ground. The Church of God is a weighty burthen, and Ministers are appointed by God, to beare it vpon their backs. Now if they beate and spurne at one another: or if some of them shall contemne, kicke or buffet one another, though others behaue themselves discreetly and orderly: their businesse must needes be hindered, the Church is like not onely to shake and totter, but in danger also to fall and breake. y One scabbed sheepe may infect a flocke, a little fire may make a great flame, a little leauen doth leauen a whole lump of dough, and one Fox may marre a fold. Either therefore let all agree, let all that beare the burthē, containe themselves in order, or let them that trouble

v Morbida
sola pecus
totum cor-
rumpit ouile.

ble therest, bee thrust out by order. Better it were that nine did beare it alone in peace, then with a tenth, (though his shoulders were as good as *Miloes*, as strong as *Samsons*) that were quarrelous, troublesome and vnquiet.

As we therefore desire the peace of Sion, and the welfare and prosperity of Ierusalem: as we would that the workes of the diuell should be dissolued, his power weakned, and his kingdome lessened: as we loue to see Gods corne to thriue, his vines to flourish, and his building to go forward; let vs ^z *haue peace amongst our selues*, and let vs tye our hearts fast together with the linkes of loue. It is an ^a *amiable* thing for brethren to dwell together in vnity. It is a louely sight to see Ministers (brethren by adoption, and brethren by office: brethren in regard of Gods grace and place) to liue together in loue, as it were in a wedlock of loue. Then should they be known to be ^b *Christs disciples*, then should God be glorified, his people

G 3 more

z Mark. 9.
30.

a Psa. 133.
1.

b Ioh. 13.
35.

c Virg.

more abundantly edified, his kingdome enlarged, his enemies scattered, and their owne ioyes increased. We conclude therefore, *c Nulla salus bello, pacem te poscimus omnes.*

CHAP. 14.

God is the Architect, Ministers are inferior Agents.



F God) For as much as Ministers are the Lords Synergi, his Coworkers, his Helpers, or helping instrumēt, elected by him, not for any necessity (as if he were not able of himselfe to saue mē without their assistance) but of his free pleasure, for the manifestation of his wisdom, power, grace and authority, and for the triall of our obedience, faith & humility, from hence we learne these lessons.

Doct. 7.

1 Ioh. 15. 1.

First, that God alone is the principall Husband of his field, and the onely Architect of his building. My *a Father* (saith Christ) is the Husbandman.

man. And he that buildeth^b all things is God. Paul planteth, and Apollos watereth, but God^c giveth the increase. It is the Lord that calleth men to his worke, and directeth thē in his work, and giueth good successe vnto their worke. ^d Except the Lord build the house, they labour but in vaine that build it. ^e I laboured (saith Paul) more then they all: yet not I, but the grace of God, which is with me. Hence it is that ^f Peter commends the founding and establishing of the faithfull vnto GOD. And looke what GOD founds, Sathan shall neuer confound. The Word preached sincerely is not like a phyficke medicine, which hath vertue in it by nature to cure a disease: but is as a Conduit-pipe, by which God the fountaine of grace conueieth his grace into the cisterne of our hearts, when as he pleaseth. Neither are Ministers to be reputed as principall Agents, or authors of mans saluation, but as the liuely instruments of God, to whom he hath committed the sword of reconciliation, & the sword

b Heb. 3. 4

c 1 Cor. 3. 6.

d Psal. 127

e 1 Cor. 15 10.

f 1 Pet. 5. 10

g 2 Cor. 5. 19.

h 2 Cor. 2.
15.16.

of his ſpirit, to cut downe the ſinnes of his children, and to ſlaughter their carnall luſts and corrupt affections through the mighty working, of his ſpirit, accompanying their miniſtery. And though *Paul* take vnto him the name of an^h *Architect* or maſter work man: yet he doth not meane that he is ſo indeed ſimply & without compariſon. But he was an *Architect* in regard of inferiour Miniſters: or becauſe he layed the firſt ſtone amongſt the *Corinthians*, and planted Chriſtian religion amongſt them, as there hee ſheweth.

CHAP. 15.

Godly Miniſters may aſſure themſelves of Gods protection.

Doct. 8.



Econdly, ſeeing Miniſters worke for God (as *Factors* vnder a *Merchant*) they may wel expect his diuine protection in the faithfull performance of their office. A
Lord

Lord will maintaine the lawfull quarrel of his Labourers; specially if it arise of the diligent and honest executiō of their duty, by him enjoyned. A puissant and magnanimious Prince will defend his Embassadour so long as he carrieth his message discreetly. And shall we thinke that the Lord of Lords, & Prince of all Princes will not defend & protect his faithful servants & Embassadours? Yea he will both protect their persons (as the eye of his wisdom shal see fit) & prosper their message in the thing, that pleaseth him, either to the mollifying of mens minds, as the fire doth wax, or to the hardening of their hearts, as the Sun doth clay; so as that they are vnto him *the sweet savour of Christ,* ^b *in them that are saved, & in them that perish: vnto these the savour of death vnto death, and vnto the other the savour of life vnto life.* And this protection & blessing of God his faithful Ministers in all ages haue euer receined according to his benigne admeasurement, who aymeth alwaies at his own glory
which

a Isa. 55. 11.

b 2. Cor. 2.
15, 16.

which is the vtmost marke of all his
 thoughts. *Esay* being assured of diuine
 protection saith; *c* The Lord will helpe
 me; therefore shall I not be confoun-
 ded: therefore haue I set my face as a
 flint, & I know that I shall not be ashamed.
 And the Lord encouraging *Jeremy* to
 speake his word boldly, saith, *d* I am
 with thee to deliuer thee. This day haue
 I made thee a defenced city, and an iron
 pillar, and walles of brasse against the
 whole Land. They shall fight against
 thee, but they shall not preuaile against
 thee. Behold (saith the Lord to *e* *Eze-*
kiel) I haue made thy face strong against
 their faces, & thy forehead hard against
 their foreheads. The Lord hath pro-
 mised that he will not leaue vs, *f* nor
 forsake vs: so that we may boldly say;
 The Lord is mine helper, neither will I
 feare what man can do vnto me. If wee
 did seriously consider the vndaunted
 courage of *Paul* and *Luther*, their
 great dangers and deliuerances, and
 the admirable good successe of their
 labours, we may see sufficiently, how
 the Lord graced and guarded their
 per-

c Isa. 50. 7.

d Jer. 1. 8.
18. 19.

e Eze. 2. 3.

8.
Acts 18. 9.
10.

f Iosh. 1. 5.

Heb 13. 7.

persons, and watered their Labours with a *floud* of blessings. Now the Lord is the ^h same, that euer he was; as potent, and as gracious. For ⁱ with him there is no change. His counsel shall stand: and whatsoeuer he hath determined, it shall be done: his purpose cannot but be performed. Therefore we must not be *fainted-hearted*, but confident in his mercy. He will couer vs with the wings of his grace, and cary vs vpō the back of his power ouer all our enimies. He is our *Buckler*, and *Shield* of defence; why should we feare? What need we dread? If God be on our side, who can, or who dare be against vs? ^k O Lord of Hostes, blessed is the man that trusteth in thee.

h Heb. r. 12.
i lam 1. 17.
lla. 46. 10.
11.

k Ps. 84. 12

CHAP. 16

Faithful Ministers shall be well rewarded



Tirdly, we must not onely looke for his assistance and protection: but we may also assure our selues of a Reward from

Doct. 9

from him, if we discharge our office with care and conscience as in his sight. A good king will reward and honour a good Embassadour: and a kind Maister will not be vnkind vnto his fairhfull seruant. Euen so vndoubtedly, the Lord (that hath both heauen and earth at command) will honour, countenance and kindly reward all his seruants, all his Embassadours, that execute their office, and carry their message wisely, sincerely, and in loue vnto his Maiesty. Their reward is with God, they shall want no recompence. ^a *Euery one of them shall receiue his wages according to his labour. They that turne many vnto righteousnesse shall shine as the stars for euer and euer. I haue fought a good fight (saith Paul) I haue finished my course, from henceforth is laid up (in store for me) the crowne of righteousnesse: not a crowne of gold, but of glory, of immortall glory, and of glorious immortality, purchased by the righteousnesse of Iesus Christ, and promised by the righteous God in mercy,*
but

a 1. Cor. 3
8

b Dan. 12.
3.

c 2. Tim. 4
7-8

but performed in iustice, hauing past his word to giue it. Peter saith that good Ministers ^d shall receiue (*part 101*) an incorruptible crowne of glory: a Garland that shall neuer wither, a Crowne that shall neuer be corrupted. He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward. By which it is euident that faithfull Prophets shall not goe vnrewarded. And if they that entertaine a Prophet, because he is a Prophet, shall not misse a reward, then there is little reason to thinke that the Prophet himselfe (behauiing himselfe as a Prophet of God ought to do) shal not be rewarded. The Labourers in the parable receiued their ^f wages of the Lord of the vineyard, wherein they wrought, so soone as the euening came, and were called from their worke by the steward. In like manner so soone as the Lord doth send his Messenger Death to fetch vs out of his vineyard, and to cal vs away from our worke, he will faithfullly pay vs our wages; I say not, which we haue deserued

h Pet. 5. 4

c. Mar. 10
41.

f Mat. 20. 8

deserued (for *merita nostra, misericordia Domini*) but which he of his meere benignity hath from all eternity decreed to bestow vpon vs.

The consideration hereof teacheth vs to be diligent, and chearefull in our calling. Our labour is not lost: a reward will come: we shall haue wages for our worke: we shall haue pleasures for our paines: All our water shall be turned into wine: and our sorrowes into solace. Our Lord is louing, and wil not forget the labours of our loue, and the toyle which we take for him. We haue his fauour, and wee shall see his face: we do now enioy his grace, and wee shall one day be pertakers of his glory.

CHAP. 17.

Ministers are greatly obliged vnto God: and therefore they should be thankesfull vnto him.

Doct. 10.

22 Cor. 3
9.



Fourthly, seeing God hath made vs his Ministers (of the ^a new Testament) & hath giuen

giue vnto vs the ^b Ministry of Recon-
 ciliation: seeing (I say) that God
 hath made vs *Instruments* for him to
 labour for him in his *House* and Vine-
 yard: seeing we are become *his* labour-
 ers, *his* seruants that is the Lord of
 all creatures, both Men and Angels;
 we are euery one taught, ingenuously
 to confesse our selues to be greatly in-
 debted to him. It is no small fauour
 that an earthly king sheweth, when
 out of his whole kingdome he chuseth
 some few to be his principall *Officers*:
 or shal take one out of many, & make
 him his *Embassadour*. And shall we
 thinke it a smal honor, whē God that
 heavenly *Monarch* and *King* of all
Kings, shall elect vs (^c *Wormes* in re-
 spect of himselfe) and make vs his
 chiefe *Officers* in his *Church*, and his
Embassadours to carry the ioyfull mes-
 sage of redemption by Iesus Christ
 vnto his people? Is it not exceeding
 great fauour, when he that ^d *inhab-*
iteth the eternity, swayeth the *scepter*
 of the whole world, shall make ^e one
 of a thousand his *Messenger* and *Inter-*
preter

^b 1 Cor. 5. 2
 18.

Act. 20. 28.

1 Cor. 12. 28

^c Iob 25. 6.

^d Isa. 57. 15

^e Iob 33.

23:

terpreter, to declare vnto man his
righteousnesse, and to the sonnes of
men their happinesse, to call them
out of the kingdome of darknesse, &
to leade them the way into heavenly
Canaan, a land that floweth with milk
and hony, with ioyes vnspokeable,
with pleasures innumerable, yea with
all the good things, and with greater
then any man doth comprehend.

This his kindnesse vnto vs, vnde-
seruing it, deserues the gratitude of
our hearts demonstrated to him
both in word and worke. ^f *What shall
I render vnto the Lord (saith Dauid)
for all his benefits towards me? I will offer
a sacrifice of praise, and will call vpon the
name of the Lord. I will blesse thee
daily, and praise thy Name for euer and
euer. ^h Teach me to do thy will: for thou
art my God: let thy good Spirit leade me
into the land of righteousness. So should
we meditate: so should wee purpose:
and so we ought to pray. God hath
honoured vs: let not vs dishonour
him, but in all things let vs seeke his
honour, and set forth his praise; nei-
ther*

^f Psal. 116.
12. 17.

^g Psal. 145. 2

^h Ps. 4. 3.
3.

ther committing, nor admitting any thing which we know to be derogatory to his glory, and disgracefull to our glorious calling. *Those that honour me* (saith the Lord) *I will honour, and they that despise me, shall be despised.* If we will not feare to dishonour God, we may iustly feare that he will honour himselfe by vs, although it be to our great dishonour. For as *Moses* said to *Aaron*, vpon the death of his two sonnes for offending God, *This is it, that the Lord spake, saying: I will be sanctified in them that come neare me, and before all the people I will be glorified.* And who come so neare to GOD as Ministers, who are his *Watchmen*, his *Stewards*, his *Nurses*, his *Obstetrices*, the *waiting-men*, and *dressers* of his dearest *Spouse*; vnto whom he hath committed the keyes of his treasure, the dispēsaion of his secrets, the promulgation of his promise, the interpretation of his Oracles, & the administration of his Sacraments? They therefore of all other should be most carefull to honour him, and

H

most

1. Sam. 2.

30.

Leuit. 10.

3.

most feare full to dishonour and offend him.

CHAP. 18. Ministers should be like the Lord their Maister.

Doct. II.



Firstly, seeing wee are the Lords Labourers, working together with him, and vnder him in his Field & Palace of delight, he himselfe being our Maister and director, and the onely absolute Architect of that sumptuous building: we are all put in minde to strue to resemble him. For amongst workmen the meanest (if honestly wise) will endeaour to be like the chiefeft, not in skill onely, but in sober and good conditions, if they see any in him: that so they may win his loue, and procure the countenance and approbation of all men, with whom they do conuerse. And indeed it is no credit for a good maister to entertaine or haue bad men, vnlike him in his vertues, though they be like

like him in skill. The child labours to be like his father: the hand-mayd strives to be like her Mistresse: the seruant will follow his Maister as soone as any man: and the Scholler studies to imitate his Teacher: yea and the Instruments of the Diuell are very like him: wherefore then should not all Gods Ministers labour to be like him? He is their Father, their Lord, their teacher, and their Maister. It is no shame to resemble him: it is no disgrace at all (but glory rather) to be sayed to be like him. He is ouer all and vnder none; his perfection is absolute: his skill is admirable, and the depth of his wisdom cannot be sounded.

All Christians are bound to a *fol-*
low God: therefore much more all
 Christian Ministers, who in all things
 ought to shew themselves *b Examples*
 of good workes, with vncorrupt do-
 ctine, with grauity, integrity, and
 with the wholesome word, which
 cannot be condemned, that he which
 withstandeth may be ashamed, ha-
 uing

a Eph. 5. 1.

b Tit. 2. 7

8.

uing nothing concerning them to ſpeake euill of.

Do we not ſee how the world is followed of the mē of this world? Do we not ſee many men imitate great perſons in their vanities? Do we not ſee how one country followes another in fooliſh and new-fangled faſhions? Why then ſhould not we that come neare to God by euſoffice, ſtrive to draw neare vnto him by goodneſſe and vertuous moralities? Why ſhould we flye farre from him this way, that come ſo neare to him that way?

The Miniſters of Sathan are farre differing from the Lord our Maiſter: therefore if wee will not be like them, we muſt ſtrive to be like him. And vndoubtedly, if Miniſters wold carefully labor to reſemble their maiſter in patience, pittie, charity, truth, righteouſneſſe, holineſſe, gentleneſſe, goodneſſe, and in ſuch like properties, they ſhould not onely pleaſe him, and feele comfort in their conſciences, but alſo win greater eſtimation

tion to their calling, and lessen their contempt in the world.

CHAP. 19.

The chiefest care of a Minister ought to be, to study how to please the Lord.



Sixtly, seeing that we are Gods Workemen, we must beware that wee preach not our selues, nor the fantastike adinventions of men, but in ^a *all things we must approue our selues vnto God:* and our onely care must be to please his Maiesty (who hath entertained vs into his speciall seruice) contending by all possible meanes within the lists and limits of our calling, that his affaires committed to our faith, may aboue all earthly and outward things whatsoeuer, proceed and prosper. *Pastoris est pascere, non piscari:* a sheeheard should not be fishing, when he ought to be feeding his sheepe. Hired Labbrers must not hinder their mai-

Doct. 12.

a 1 Thel. 2.
3. 4.

sters businesse to further their owne. He that vndertakes to helpe a man, must not absent himselfe when hee should be present: and when he is present, he ought to mind that chiefly, for which his presence is required. ^b *No man (saith Paul) that warreth, entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a Souldier.* An honest and discret Souldier will not cumber himselfe with those things which may make him vnseruiceable to his Captaine, & vnfit for military labours. Ministers are *Souldiers*: God is their grand *Captaine*: his *Coates* they weare, and vnder his *Banner* they fight against the blacke Prince ^c *that ruleth in the ayre*, and against all his troupe. The weapons of their warfare are not carnall, but ^d *mighty through God* to deturbe the fortresses of the diuell, and to ruinate the *Castles* of iniquity, and the *Turrets* of all sublimious and transcendent imaginations. Therefore they ought to liue like Souldiers, minding

^b 2 Tim. 2.4

^c Eph. 6.
12. & 2. 2.

^d 2 Cor. 10
4.

minding their warfare (for their enemy is very puissant and politike, full of stratagems and wiles) and aboue all things labouring to please their Generall, that great Commander of the world, intagling themselves with nothing, which may let their faithfull seruice to him. The Apostles thought it not meet to leaue the word of God to serue the tables. Maister Tindall saith, that to preach Gods word is too much for halfe a man: it requireth a whole man. *Age quod tui muneris est: Do that* (saith *Valentinian* to *Ambrose*) which belongs to thy office. *Verbi Minister, hoc age:* thou art a Minister, minde that: let thy principall care be fixed vpon thine owne calling. If many yrons be in the fire at once, some are in danger to be burnt. A calling that is so high, cannot endure that he which is called to it, should (like an *Earth-worme*) carry his nose vnto the ground, and addict himselfe to the things that are so lowe. For *Amor rerum terrenarum viscus est spiritualium pennarum:* the too much

e Act. 6. 2

f. Aug.

minding and the loue of worldly things, are as *Bird-lime* to the wings of the soule; that as man cannot mount vp to heauen, and execute the workes of this heavenly office, as he ought to do: Let vs heare what *Masculus* saith: *Vis cognoscere uerum Christi Ministrum*: Will thou (saith he) know a true Minister of Christ? Then see if he be so utterly seuered from all other businesse, that he doth meditate, work, or liue in none other thing whatsoever, but in preaching and making manifest & plaine the Gospel of Christ, and serue therein by all strength and power whatsoever, that is in him.

Note.

But yet no man must from hence conclude, that all care and gouernment of secular affaires is utterly forbidden vnto Ministers. Indeed they may not *usurpe* authority: neither may they be *carefull*; and yet they must not be *carelesse*. They must *care*; but they may not *carke*. Onely it is required that their secular affaires hinder not their constant care of the Church, & the

the faithfull & alacrious performance
of their office. For *if their be any that*
provideth not for his owne, and especially
for them that are of his owne family, he
denieth the faith, and is worse then an in-
fidell. The Disciples vsed their nets
sometimes, after that Christ had en-
tertained the to be his followers. And
did not Christ himselfe sometimes
handle the *Axe?* Paul forgot not his
cloak, which he left at *Troas*: and as
necessary vsed, sometimes *wrought*
with his owne hands. It is required in a
Bishop, that he do not onely care for
the Church of God, but also that he
be able *in Tarule his owne house* honest-
ly. Ministers are men: they haue not
only soules, but bodies. Samuel was
a faithfull Prophet, and yet was able
besides his prophesying to do some-
things else without impeachment of
his credit, or disgrace vnto his calling.
Yet let vs alwaies remember that the
edification of the Church by our Mi-
nistry (whether *gubernative* or *ope-*
rative) is the *principall worke*, which
we ought all to follow, the hiest
marke

g 1. Tim. 5.
8.

h Ioh. 21. 3

i Mark. 6. 3

k 2. Tim 4.

l 3.

l Act. 20. 34

m 1. Time

3. 4. 5.

mark, at which we ought to leuell.

CHAP. 20

Sundry reasons are alledged against the peoples factions and irregular conceits and fancying of their Ministers, in diuerse places.

Doct. 13.



Euently, considering that all faithful Ministers do labour for the Lord, it is a thing both vnequal and vnconuenient that the people should contemne or neglect any of them through their preposterous & vngrounded conceits, and so addict themselues to some, as that they nothing or little respect others, though their doctrine be sound and their conuersation blamelesse. This was one of the faults, for which the *Corinthians* were reprehended. Secondly, this sin is a *make-bate*: it causeth contention, and stirreth vp strife among brethren. The fire is great enough without this brand, these

bellows: it were better to cast on water, then to poure in oyle. Thirdly, this sin is an enemy to Christ, and his Gospell, and argueth *selfe-love*, & weaknesse of iudgment. Fourthly, it giues the Diuell aduantage, who is very vigilant and industrious to worke a mischief, and is glad of the smallest opportunity: ever ready to take an *Ell*, when an *Inch* is but giuen him. Fifthly, it scandalizeth many weake ones, and increaseth the number of *Mocke-gods*. Sixtly, it is a meanes to make those to faint, which are contemned, vnlesse their courage be the greater: and an occasion to puffed vp the other, if their humility and wisdom be no better then their factious and vnorderly followers. And lastly our sin will be the rather increased, if we wil be tainted with it, seeing we know that it was taxed as a weakenesse in the *Corinthians*. Let vs therefore be wise, and wisely beware of all preposterous and vnequal opinions of the Ministers of God. They do all of them work vnder him in his har-

haruest, there is no reason therfore that any of them should be despised. Amongst many builders, sowers and reapers, none that are discreet and diligent, are contemned or basely reckoned of, though there be greater dexterity, skill, and hability in some the in others. Candles that giue good light are not cast away, though they be not so great, and cast not so much light, as some others do. A *Lamp* is seruiceable, though it blaze not so much as a *Torch*: neither is there any mettrall contemned, though all mettrall be not gold.

CHAP. 21.

The people should loue, honour, and pray for their Ministers.

Doct. 14.
a Conter
 the 1. Cor.
 3. 6. with
 Phil. 2. 25.
 & 4. 3.



Finally, forso much as good Ministers are Gods labourers, and *Adiutors* (for so the *Greek* word signifieth, as the learned know) all men are taught to

to love them, to pray for them, and to honour them. We beseech you (brethren) to know them, which labour among you, & have the oversight of you in the Lord, and admonish you, that ye have them in high reputation, in love for their worke.

The Apostle hauing commended his brother Epaphroditus to the Philippians, he commanded them by his Apostolical authority, to receiue him in the Lord with all gladnesse, and to make much of (τιμιάζετε) or honour and highly to prize such as he was. The Minister of the Church (saith Chrysostome) ought to be honoured of thee, because he praieth for thee, because he ministreth spiritually vnto thee, visiteth thee, exhorteth and admonisheth thee, and commeth to thee, if thou call him, at midnight.

^d Honour thy father, saith the commandement. Ministers are our spiritual fathers. They do beget vs to God in Christ by the preaching of the Gospel. They are our Priests. For by the word of God, as by a sacrificing knife, they kill our sins, and offer vs vp to God (vpon that their high Altar se-

b x. Thes. 5
12. 13.

c Phi. 2. 29.

d Ex. 20. 12

e 1 Cor. 4.
15.
Philem. 10.

fus

(us) as a sacrifice of sweet saour, and acceptable to him. They are Gods mouth to vs : and our mouth to God. They pray for vs; wherefore then should not we pray for them? *Paul* requesteth the *Romans* to striaue with him^f by praier to God for him, that he might be deliuered from the vnbeleeuing *Jewes*, and that his seruice might be accepted of the *Saints*. And he willeth the^s *Ephesians* to be instant in their praiers, that he may open his mouth freely to vtter the secrets of the Gospell. They are our *Pastours* apointed by God to feed vs with the word of truth, our heauenly *Manna*, & to refresh our thirsty soules with the sweet and cleare waters of the gospell of life.

They are our^h *Watchmen* andⁱ *ouerseers*, ordained to watch ouer vs, to view vs, and to care for vs. They are the Lords *Trumpeters*, sounding in our eares continually the two *Trumpet*, of his Law and Gospell, and a warlike *Defiance* vnto all our spiritual enemies. They are his *Cham-*
pions

FRom. 15.
31.

g Eph. 6.
19.

Col. 4. 3.

h Isa 62. 2.

i Act. 20.

28

Heb. 13. 17

pions: they fight his battels for vs against Sathan and Sinne, two mighty Princes, and too potent for vs. They are his ^k Angels and Embassadors to declare his will vnto vs. Why therefore are they in these regards to be respected and highly honored of vs. If the Embassador of an earthly Prince, be worthy honour; how much more honorable then are they, that are the faithfull Embassadors of Iesus Christ, that heavenly Prince and King of all Kings of the earth?

The Elders that rule well (saith Paul) ^m let them be had in double honour: especially they which labour in the word and doctrine. The Galatians did so entirely honour and affect Paul, as that they receiued him as an ⁿ Angel of God, yea as Christ himselfe, and would haue plucked out their eyes, if it might haue bene, and haue giuen them vnto him. Eusebius writeth that Constantine, iudged the Ministers which he called to him (*semper honore praeipuo dignos:*) worthy alwaies of singular honor, and that hee did

k Mal 3. 1.
Reu. 1. 20.
2. Cor. 5.
20.

Reu. 1. 5.

m 1. Tim.
5. 17.

n Gal. 4.
14. 15.

o Eccus.
38. 1.

p Math. 10.
41.

q Ioh. 14. 6

r Tit. 2. 13.

did reuerence them (*Omnis officia*) with all dutifulnesse, and omitted no point of kindnesse or courtesie (*nihil benignitatis aut humanitatis*) towards thole that were deuour & godly. Syracides would haue vs to honour the *Physitian* of the body: much more therefore should we honour the *Physitians* and *Chirourgians* of our soules. And we shall leese nothing by our lone. For (as our Sauour saith) *He which receiveth a Prophet in the name of a Prophet, shall receive the reward of a Prophet,* Now looke what Christ (who is *truth* it selfe) doth affirme in word, he will also (being *Might* it selfe) confirme in deed. Heaven and Earth shall rather faile, then his word shall fall, and not be fulfilled.

Now this honour, which is due to Gods Ministers (of what place or stile soeuer) may be performed six sundry waies. First, by reuerencing their persons: secondly, by obeying their Ministry: thirdly, by imitating their vertues: fourthly, by concealing their infirmities: fifthly, by countenancing and backing

backing them: and fixtly by *maintaining* their estates. And of all these we will briefly *speake*, and in order, as they lye.

CHAP. 22.

Ministers must be reuerenced of the people.



First then, it is fit that Ministers should haue all seemly *reuerence* due by desert to so sublimious and reuerend a calling. And it must begin in the hart, and be testified in the life by reuerent behauiour, by comely gestures, and by temperate & good language both of them & to them. Men must ^a*speake* euill of no man, but must be moderate, and *shew* all meekenesse towards all men; therfore they should in no case speak ill of Gods Ministers, but vse them kindly, & with al courtesie. Courtesie shewed to a Minister, as he is a Minister, is shewed euē to Christ himselfe, whose Minister he is; & it is so reputed. *Ieremy* accompteth it one of their
I plagues

Tit. 3. 2.

b Lam. 4. 16

c 2 Sam. 10

d Ifay. 37.
22. 23.

plagues, that their ^b enemies reuerenced not the face of their Priests. The Lord esteemeth a disgrace done vnto his faithfull Ministers, as done vnto himselfe. Princes, we see, take to themselves those words, or workes of dishonor, which are spoken or done despightfully to their Agents & Embassadours, for deliuering their message truly, as it was giuen them in charge. When *Dauids* Messengers which he sent in courtesie to *Hannun* King of *Ammon*, were dishonorably intreated, and misused of him and his people; the story saith, that ^c *they stanke in the sight of Dauid* for abusing them so vilely. Euen so do they stinke (as loathsome carrions) in the nostrils of the Lord, (be they what they will be) that disgrace and abuse his Ministers whom he kindly sendeth to them to preach his will, and to proclaime his Son to be their king. God rooke the reprochfull and railing language of *Senacherib* against *Ierusalem* and *Hezekiah*, as spoken against himselfe. They which misuse a seruant

seruant of a noble man, as he is his
seruant, dishonour the noble man
himselfe. Christ maketh the *killing*
and contemning of Gods Prophets,
the highest staire of rebellion. And
vndoubtedly God will be reuenged
on those that disgrace and abuse his
Ministers (vnlesse they do repent ma-
turely) as *Dauid* was of the *Ammo-
nites* for disgracing his Messengers.
We know how by two *Beares* he
did destroy two and forty children,
for mis-calling the Prophet *Elishah*:
and he is as iust and terrible now, and
as ready to punish sin as euer he was.
For with him there is no *variableness*;
he wil wound the head of his enemies,
and will wash his feet in the blond of the wicks
ked.

e Math. 23.
37.

e 2 King. 2.
24.

e Iam. 1. 17
e Psa. 68. 21.
e Psa. 58.
10.

CHAP. 23.

*The people must obey the ministry of
their Ministers.*



Secondly, the people honor
their Ministers when they
submit theselues vnto their
Ministry. Reuerence with-
out obedience, is a ceremony without
I 2 substance,

a Heb. 13.
17.
b 2. Cor. 2.
9.

substance, a body without a soule; a stick without strength; and not vnlike the commō complements of this age. ^a *Obey them* (saith the Holy Ghost) *that haue the ouersight of you, and submit your selues.* Paul looked that the ^b *Corinthians* should be *obediēt* to him in all things. And in truth men cannot better commend their Ministers, then when by being obedient vnto their Ministry, they liue religiously, and are fruitfull in good works. Whē a child doth thrive well, and is strong and lusty, the praise redounds to the nurse: and it is a reall commendation of a Shepheard, when his sheep are fat and sound. Euen so shall wee greatly commend & honour our Ministers, if we shall submit our selues vnto their voyce, and shall by that means grow in grace, abound in knowledge & true zeale, & shine by our vertuous liues among men.

But this our obedience and submission must be *in the Lord*; to wit, so long as they keepe themselues to the *Law* and to the *Testimony*, to the word
of

of God : which is the Touchstone of truth, the rule of religion, the squire of faith, the line of loue, the Met. wand of obedience, & as a Salomons sword to decide a controuersie. For to Gods word alone were the ^c Prophets and Apostles tyed by their commission. *What I shall command thee, that shalt thou speake. Ye shall teach whatsoever I haue commanded you.* He which then heareth them, heareth God and he which dispiseth & disobeyeth them, despiseth and disobeyeth God that sent thē, & ^d resisteth his Spirit speaking by them. The Lord reckoneth this among the ^e sins of the *Israelites*, that they sate before his Prophet, & heard his words, but would not do them. ^f *Zachary* saith, that because they would not heare the voyce of God in his Prophets, therefore he would not heare them, when they cried to him. And because the *Israelits* mocked Gods ^g messēgers & despised his words deliuered by thē, & misused them, he brought vpon thē the *Caldean* king, by whom he scourged their cōtempt

^c Ier. 1. 17.
Ez. 33. 7.
Mat. 28. 20

^d Act. 7. 52.

^e Ez. 33. 31

^f Zach. 4. 12.
13.
Pro. 1. 28.

^g 2. Chron. 36.

and rebellion with foure fearefull iudgements. First, hee permitted him to *kill both old and yong* without pittie. Secondly, he let him *rob* them of their goods, and *cary away* their treasure. Thirdly, he suffered him to *burne* their *Temple*, and to *breake downe* the *walles* of *Ierusalem*, and to *fire* her *Palaces*. Fourthly, he was content that he should make *slaves* of them in his owne country, that had escaped his sword. As we therefore ^h *dread* the iudgements of God, and would not haue him count vs *misusers* of his Ministers, and *despisers* of his message, let vs reuerence their persons and regard their Ministry.

h Ier. 6. 19
Ier. 7. 13.
15.

Obiect. 1.

Yea but will some say; I would willingly heare my Minister, but that he is prophane and vitious, and so pulleth that downe with the left hand of his bad life, which he sets up with the right hand of his good doctrine.

Sol.

The more lamentable is his case, and the greater is his sinne, if this be true thou speakest; like the *Cow* that spils

spils the milk, that before shee gaue :
and like a *Mule*, that carrieth costly
things for others, and none for her
selfe.

But what is this to thee? *Euery*
man shall beare his owne burthen : and
that k^e soule shall dy, that sinneth. Shall
1 Eliyah refuse his meate because a
Rauen brought it? Shall *Sampson^m* re-
fuse his drinke, because it came out of
the *Iaw-bone* of an *Asse*? And wilt thou
refuse the *Nectar* and *Ambrosia* of
thy soule, thy spirituall food,
thy celestiaall *Manna*, because it is
brought vnto thee by *Iudas*, or by one
that is of wicked conuersation? He
surely is not very hungry that refu-
seth his meat, because an vnclenly
Seruator brings it to him. That thy
Minister teacheth well, it is of God :
that he liueth ill, it is of the Diuell, &
of his owne corruption; therfore em-
brace his doctrine, but eschew his
deeds : follow his preaching, but a-
uoide his practise, and pray for his
amendment. Insult not ouer him :
be not high minded but feare : God may

1 Gal. 6. 5.

k Ez. 18. 4

1. Kin. 17. 6

m Iudg. 13.

n Mat. 23.
2.3.

conuert him, and he may stand, when thou thy selfe shalt fall. For thy nature is as ill, as his : it is grace alone, that makes the difference, This was our Saniours counsell to his disciples. *The Scribes and Pharises sit (saith he) in Moses chaire: all therefore, whatsoeuer they bid you obserue (out of Moses) that obserue and do, but after their works do not; for they say, and do not. So long as they teach the truth, they must be heard. Thy Ministers wickednesse must not make thee wilfull: his folly may not make thee froward. Balaam must heare his Ass speake, because God ruled her tongue, and made her speake vnto him.*

Obiect. 3.

Why, but if his conuersation be profane, it is in vaine to heare him, because it pleaseth not God to worke effectually the graces of his Spirit by the Ministry of wicked men.

Sol.

Not so: for then *Indas*, who was a wicked wretch, should not haue ben heard. Water, which comes through a woodde pipe, may moyste the ground as well as that which runs through a pipe

pipe of lead, or *siluer*. A scale of brasse or yron will make the same impression vpon waxe, that a scale of gold will, if the mark be alike. Not the *honesty*, but the skill of the *Physitian* cureth the *Patient*. It is not so much, the *vertue* as the *Iudgement* and cunning of the *Counsellour*, which relieues the perplexed *Client*. The grace of God (saith *Chrysostome*) worketh by the *vnworthy*, not for them, but for those who are to be holpen. And againe; God worketh (*per omnes*) by all (*salutem populi moliens*) seeking the saluation of the people, (*non illorum intuens merita*) not regarding their desarts. Euen as light (saith *Augustine*) is not defiled though it passe by filthy places, and men enioy it voide of all defilement: so it is in the *Ministry*. Men may receiue benefite by the pure word of God, though it come out of an vnpure mouth. Neither is good doctrine defiled by bad manners: neither doth God conferre grace, because the Minister is a godly man: nor disdain to giue it, because he is profaine.

It

It were indeed to be wished, that all Ministers were holy, as their Master: but neuerthelesse we know, that it was nor the holinesse of those shipwrights which built Noahs Arke, nor the good life of a Surgeon that heales a wound.

Obiect. 3.

Yea, but he teacheth false doctrine oftentimes, and is full of foolish and frivolous fables.

!Sol.

What then? We are not Apostles now, that we cannot erre. The best are but men, and subiect vnto erour. *Humanum est errare*: indeed, *BeHuinum est perseuerare*: Gods word ought (I confesse to be preached truly without error, and purely without mixture.

o. Iul Scal.

o (*Nam purum est, quod nihil habet alieni*;) and it is their sin, that do corrupt it, or handle it vnseemely. But if some tares or cockle, some dust or darnell come with the good seed, thou must let the go (like things vnprofitable & fit for the fire) but thou maist not contemne & cast away the good for the euill. Thou must not refuse the corne for the chaffe, but rather

ther sift and winnow them. A wise man will not cast away good meate for a few moats. Thou wilt not cast away good siluer, because there is some drosse in it, or some copper peeces amongst it. Thou wilt not contemne a bag of gold, because there is some counters in it; wherefore then shouldst thou reiect profitable instructions, and wholesome doctrines and admonitions, because they come with some vnsauory stuffe, and are mixed with some vanity? Hearken to the counsel of Saint *Paul*, whose pen was guided by Gods owne hand: *P* *Despise not prophesying*, saith he. Now because some might say, that the Prophet may mixe some of his owne leauen with Gods dough, and so make soure bread, & preach *linfi-wolfs* sermons; he doth therefore immediately adde: *Try all things, & keepe that which is good.* Wee must not be like a bottom-lesse bagge, that holds nothing: nor like the scuttle, that holds both the wheat & the chaffe together: nor like the Cernicle, or Boulter, that lets the

p 1. Thes. 5
20, 21.

the fine flower go, and keepes in the
branne: but we should bee like the
Skrie, that seuereth the good from the
badde. We should bee wise to dis-
cerne betwixt true doctrine and
errours: and we should haue our wits
exercised to iudge betwixt good and
euill: and when we see the difference
betweene them being both obiected
to vs, we should wisely elect the
good, and reiect the bad.

CHAP. 24.

*The people ought to imitate the godly
vertues of their Ministers.*



Thirdly, honour is
exhibited to Gods
Ministers by *imita-
ting* their Christian
vertues, which doe
shine within them
as the *Lampes* did
in the *Tabernacle*, and do (as the candle
out of the *lant-horne*) giue light to
those that loue the light. It is one
way

way, whereby we honour those that are departed in the faith, when we resemble them in those heavenly graces, (which like the starres of heauen) did shine within them, while they were aliue. And indeed we do performe an act of honour vnto any man, when we strue to imitate his good conditions, and to walke exactly in his foot-steps. This honour the *holy Ghost* giueth to all godly Ministers, when he exhorteth vs saying: *a Remember the that haue the ouersight ouer you, which haue declared vnto you the word of God: whose faith follow. And Saint Paul* claimeth it of the *b Corin- thians*, where he saith: *Be ye followers of me, euen as I am of Christ.* Ministers ought to make themselues *Ensam- ples* for vs to follow: and when they do so, we shall both dishonour them, and displease the Lord, if we do not labour to be like them. Their good examples should be as *spurres* in our sides to make vs run more liuely in our *Christian* race: and they should be as *sauce* to make vs affect

a Hebr. 13.
8.

b 1. Cor. 11
1.

Phil. 3. 17

1 The 1. 6.

2 The 3. 9

1. Pet. 5. 3.

affect and digest our meate the better. And if we will not study to resemble them, we shall both manifest a peruerse and illiberall disposition, and make our selues the more vnexcusable when God shall iudge vs. Therefore as the *Painter* doth draw an image in his head first, and then with his hand according to the patterne set before him, and conceiued in his mind: so should we set the vertues of godly Ministers before our eyes, as patternes for to follow; and hauing conceiued and entertained them in our heades and hearts, wee should expresse them in our liues by the actions of our hands, and in the continuall current of our conuersations. And so shall we commend our selues without one word of commendation: so shall we honour and animate them: so shall we dignifie our profession, and glorifie him that ordained *c all things* for his glory.

CHAP 25.

Men should wisely conceale the infirmities of their Ministers, and not blaze them abroad.



Fourthly, Ministers are honored, when their infirmities are not published (in Gath) to their dishonour, but buried by loue in the graue of silence and obliuion. ^a *In many things* (saith Iames) *we sinne all.* The purest gold hath some drosse within it. *Nul- la facies sine ruga*: The fairest face is not without a wrinkle, a mole or freckle. The clearest glasse is subiect vnto soyling. There is no soule without some sinne, ^b no man without a fault. And therefore as we ought to beare with one another, and patiently pardon all slips of weaknesse (^c *for loue couereth a multitude of trespasses*) so especially ought we to conceale & forgiue the infirmities of Ministers, in their words, workes and gestures. And so we shall shew our selues the chil-

^a Iam. 3. 2.

^b Eccles. 7. 22.

^c Pro. 10. 12.

d Gen. 9.
22.

children of wisedome, the followers of peace and amity, true louers of God and his children, faithfull and good schollers, and vnlike many wretches, that are euen *heart merry* when they can spy a moate in a Ministers eye, or an hole in his coate, at which they may mocke and iest: vn-
godly *d Chams*, that discouer and sport at their fathers nakednesse.

CHAP. 26.

Ministers are to be countenanced and maintained.



lfily, men do honor the Ministers of Christ, when they countenance them, and take part with them against their malicious and wicked enemies, and when they labour to defend their credits and good name against all their back-biters, traducers and maligners, and are not ashamed to acknowledge and assist them, notwithstanding.

standing the great enemie of the multitude of their vngodly aduersaries, which set themselves against God & all goodnes. And this all men ought to do for their Ministers (euer remembering that they passe not the precincts of their calling, and be not transported with a preposterous zeale, and a vaine conceit of enmity and hostile persecution, when there is no such matter) that so they may confirme their loue vnto them, which they do in shew professe, and encourage the to go on constantly in their ministry, that they may be faithfull in Gods house, as *Moses* was: and finally, that they may manifest their zeale to Gods house, and their loue of his worship, and might shew themselves enemies to the Diuell and his wicked Instruments, which coniure and band themselves against Christ and his kingdome.

Sixtly, honour (and true loue the scaturidge thereof) is shewed to godly Ministers, when their estates (in respect of their places, persons, and

Heb. 3.5

b 2 King.
12;

c 1. Tim. 5
4.

d 1 Cor. 4.
15.

e Philem.
19.

f 1 Cor. 9
13. 14.

dependants) are well maintained. They are the ^b Chariots & Horse-men of Israel, therefore are they worthy to be maintained. They are the Lords warriors, and standard-bearers. They fight for the Church, they bestow themselves vpon the Church; therefore it is very fit, that the Church should keepe them. It is a thing honest and acceptable before God, for children to ^c recompence their fathers and progenitors. Ministers are our spiritual fathers; In Christ^d Iesus saith Paul, I haue begotten you (to God) through the Gospel. In which respect we owe euen our selues vnto them: as Paul sheweth in a speech to ^e Philemon his spirituall sonne. How much more then owe we them our worldly pelfe to maintaine & relieue them? Haue they by their ministry procured our spirituall life, and shall not we provide for their naturall life? Religion, right and reason claime it, and require it of vs. The Lord hath ordained that they^f which preach the Gospel, should liue of the Gospel. They

They which wait at the altar, are partakers with the Altar: & they which minister about holy things, eate of the things of the Temple. & *The Labourer is worthy of his wages*: The workman is worthy of his meate. The *Oxes* mouth that ^h treadeth out the corne, must not be muzled. He that planteth a Vine-yard, is worthy to eate of the grapes: he that keepeth the Vine, may drinke of the wine: ⁱ and he that keepeth the flock, may drinke of the milke. ^k *Beware* (saith God) *that thou forsake not the Levite so long as thou shalt live on the earth.* Much lesse then are the Ministers of the Gospell to be forsaken. For their ministry is farre more excellent. ^l *Let him* (saith Paul) *that is taught in the word, make him that hath taught him, partaker of all his goods.* It is a precept and not a bare permission. *If they have sonne to vs* ^m *spirituall things, is it a great matter if they reape our carnall things?* If they bring vs to the pleasures of heaven, is it much for vs to bring them of the profits of the earth?

g Luk. 10. 7

Mat. 10. 10

h Deut. 25

4.

i 1. Cor. 9.

7.

k Deut. 15

19.

l Gal. 6. 6.

m 1. Cor. 9

n Gal. 6. 10

o 1. Cor. 3.
5.In, 1. ad
Tim.

If they leade vs the way into Canaan,
and conduct vs into the land of pro-
mise, the land of the living, a para-
dise of perpetuall pleasures, & plea-
sing perpetuity, what a matter is it,
if we maintaine them, whiles we walk
and wander with them in the wilder-
nesse? If they provide for our soules,
why should not we provide for their
bodies? If we must *do good to all men*,
how much more to our Ministers; by
whom we are brought to beleue, by
whom we haue bene conuerted from
our sins to serue that God that made
vs, that Lord that saued vs, & that spi-
rit which doth reuiue and liue vs?
* *Chrysostoms* would that Ministers
should haue necessary maintenance,
that they might worke spirituall things,
and haue no (distractive) regard of se-
cular affaires. And he saith also: *A ne-
cessary living ought plentifully to be minis-
tered vnto the Teachers, lest they should
be discomfited, and that they might not
deprive themselves and others of great
things by being busied about the smallest.
They haue great labours* (saith *Larimer*)
and

and therefore they ought to haue good
 livinge: *Psalm 135* would haue them hos-
 pitall and harborous: and therefore
 it is fit that they should haue good
 maintenance, whereby they may
 shew hospitality, and procure the
 loue of the poore by almes-deedes,
 and courteous entertainment. Here
 then two sorts of men are to be re-
 proued. First, they that will in any
 from little or nothing towards the
 maintenance of their misery. Howe
 hundred false Prophets were prohi-
 ded for at *Isabels* table. And the age
 before vs. could maintaine many
Monkes and Friars, and other super-
 stitious persons, which preached and
 prophesied hereticall and hellish do-
 ctine, proceeding wholly from the
 forge of mans braine, and comed op
 on the anuilt of their own inuention;
 yet the most in these dayes can with
 patience endure the learned & faithfull
 Ministers of Christ Iesus to want suf-
 ficient maintenance. The very *Slaves*
 of *Antichrist* fared, and yet fare in
 some countries, farre better then the

1. Tim. 3.

2.

g Tenaces.

1. K. rg.

18. 19.

s Iob. 24.
II.

¶ *Pe nil aspe.
rius nndam*

most faithfull seruants of Christ do a-
mongst vs in many places of this Iland.
Yea that may be as truly saied in this
presēt case, of many thousands in this
Natiō, which *Iob* speaketh of some in
his time: that *they which make oyle be-
tween their walles, and treade their wine-
preses, do suffer thirst.* Lamentable is
the pouerty of many painfull & god-
ly Ministers that tread the *wine-presse*
of Gods word vnto the people cōti-
nually, & affoord thē the oyle drops
of the Gospell, and the wine of di-
uine instructions, counsels, comforts
and exhortations. I say, lamentable
is their want and without compassion
beheld of many. But their reward is
with God, their labours shall retire
into their owne bosomes, God will
shew the greater mercy to them in
the end. Many men are franke and
lauish in keeping *ᵀ Hakes, Houndes,
Horfes,* and in maintaining *Players,*
and making belly-cheere, and vaine
attire, but as fordide and illiberall,
when they shold impart any thing to-
wards the maintenance of their Pa-
stors

stors and Preachers. Which argueth their base, thanklesse, and earthly disposition. If the *law* (for the Lord they regard not) did not constrain many men to giue, their deuotion is so cold, & their ingratitude so great, as that they would contribute nothing at all this way, except it were for very shame, or for some by-respect. So hard frozen are their hearts, and so fast wedged into the earth. Whereas common reason sheweth, that they which spend themselves like *lamps* to giue light to others, and labour for the common good of all, should be maintained of the common stock by all. Ministers are commanded to ^u *giue attendance to reading, teaching, and exhorting, and to addist themselves vnto them;* therefore it is conuenient, yea and necessarie that all (which are able) doe giue towards their competent and all sufficient maintenance, that so they may employ themselves in their calling without distraction; and husband their talents to the greatest aduantage

w Rapaces.

x Pls. 85.

12.

y Ex. 36.6

of their Maister. Secondly, those are to be condemned, which do wrong the Church of their right, and do sacrilegiously (whether it be by fraud or by force) deprive from, or deprive their Ministers of that, which in all equity is due unto them, even by the Law. There are too many ready now to say with those in the Psalme; *Come, and let vs take the houses of God in possession.* Men were not of old so ready to give to the Church, but they are as ready now to take away.

The *Israelites* were so liberall in contributing towards the *Sanctuary*, as that *Moses* caused a Proclamation to be made to stay the people from offering.

But now men are so forward to defraud their Ministers, and to strip them of their due, and so backward to contribute unto the maintenance of the worship of God; as that there had need be more then a proclamation to stay the forwardnesse of the one, & to remoue the backwardnesse

ness of the other. And many neuer
takeen of it, if they easily beguile
themselves of their riches, and not be per-
ceived; forgetting that God *z* beholds
them, and seeth whatsoeuer is done
in cōspire, and will bring them to an
account, and render unto them accor-
ding to their deeds.

But destruction shall be vnto the
workers of iniquity, how cunningly
soeuer they carry the matter before
me. The good *Galatians* could haue
found in their hearts to haue plucked
their very eyes out of their heads, &
to haue giuen them to *Paul*, if they
would haue done him any good. But
alas, alas, the deuotion and loue of
this age is so extreme cold, as that we
will hardly part with that, which we
are tyed to part with; yea a many of
vs are ready to pull from them, what
we can pull by hook or by crooke.
It is written of *Haman*, that he tooke
David Messengers, and shaued off
halfe their beards, and cut off their
garments in the middle.

So there are a number of sacrilegi-
ous

z Hebr. 4.

13.

Pro. 15. 11

z Cor. 5.

10.

Pro. 21. 15.

a Gal. 4. 15

b 2. Sam.

10. 4.

c Mal. 3. 8.
9.

ous wretches in this roneage of the world, which pill the Church, and curtaile the maintenance of their Ministers, and are euen heart-glad, when they can proue a custome, how corrupt and senselesse soeuer it be, to hold back their riches. Which argues a spirituall dropsy, or else a basenesse of minde, and intollerable vnthankfulnessse for the Gospell. The Lord by *Malachy* told the *Israelites*, that they *spoiled him*, because they payed not their tithes truly: yea he told the further, that they were *curst with a curse* for so doing. Are not the faithful Ministers of the Gospell as worthy to be maintained, as the Priests were vnder the Law? Are they not as worthy of plentifull prouision, as they were? Yea no doubt in many respects. How then do they spoile and rob the Lord, that do not pay theis tithes and offerings truly vnto his Ministers, but deceitfully and vnto truly? Let them looke vnto it, and that before it be too late. Let them either forsake their sacriledge, or expect his curse.

For

For without doubt the Lord doth abhorre such wickednesse: and he will not alwaies winke at it. The Lord is not so slow, but he is as sure. *Lento gradu ad vindictam ira diuina procedit, sed tarditatem supplicij grauitate indicij compensat.* Though it be long before he strike, yet he striketh home, when he doth strike, and recompenseth his slacknesse with his sharpnesse. It will not serue their turnes, when they haue committed sacriledge, to wipe their mouthes with the adulterous woman, and to say; *d Wee haue not committed iniquity:* or to thinke with those in the *e* Psalme; *God hideth away his face and will neuer see.* For the Lord regardeth all that is done. *f His eyes are vpon all the waies of men.* *g His throne* (saith David) *is in the heauen: his eies will consider: his eie-lidder will try the children of men. The wicked, and him that loueth iniquity doth his soule abhorre.* Wherefore (brethren) be now admonished with all lowlinesse and truth of heart to reuerence your Ministers, to obey their Ministry, to imitate

d. Pro. 30.
20.

e Plal. 10. 11

f Pro. 5. 21

g Plal. 11. 4.
5

imitate their vertues, to countenance them, and pray for them. And robbe them not of that, which in conscience is their right : but rather straine your selues that they may not lacke, but haue sufficient maintenance to maintaine their estates, to the credit of their calling, which is most honorable and holy. And so doing you shall animate and incite them to walke diligently in their office : you shall remove many troubles & impediments from them : you shall adorne your high calling : you shall declare your loue to the Gospell, & your subiection to the Words : you shall stop the mouthes of the wicked, and shew your selues vnlike to them, and like to the godly deuout of former ages : you shall demonstrate your honour & honorable conceipts of Gods honorable & holy Embassadors : finally, you shall draw others on to do their duty by your *Christian* example; and so glorifying God, you shall be glorified of God with that glory, which of his grace in Christ he hath from

from all eternie prepared for his
Saints.

This shal suffice for the office and ho-
nour of Ministers. It remainech now
to speake of the office and ho-
nour of the *People*, contai-
ned in the words
ensuing.

Trin-vni Deo gloria.





1. COR. 3. 9.

Ye are Gods Husbandry: ye are
Gods Building.

CHAP. I.

*The words are explained: and their sense
declared.*



THE Apostle having
shewed the *Corin-
thians* what he was,
with the rest of his
fellow-ministers, he
doth in these words
shew them also what
they themselves are. Now before we
weigh anchor, and launch forward
with our vessels into the deepe, it wil
be first convenient for vs to break the
ice & by the explicatiō of the words
to

to prepare a way for the collection & application of the doctrines.

Ye) Euen ye *Corinthians*, yet that are not *Jewes*, but *Gentiles*; yea ye that are *ouer-carnall*, and something factious; of what sex or sort soeuer.

(Are) Ye are now Gods Husbandry, and Building, notwithstanding those infirmities which I reprehend and dislike in you.

(Gods) The word (God) vsed properly, is sometimes taken *personally*; as in *Iohn* 3. 16. for God the Father; in the *Acts* 20. 28. for God the Sonne; and in the *Acts* 5. 3. 4. for God the holy Ghost. Which three, are ^a not three seuerall Gods, but three distinct persons subsisting in the Godhead. For ^b there is but one God in nūber. And sometimes also this word is taken *essentially*: as in *Iohn*. 4. 24. And so it may be very fitly taken (as I thinke) in this text. And so by God, we may vnderstand all the three persons, to whom the Godhead doth in *common* without inequality, diuision, and transmutation, appertaine.

For

11. Ioh. 5.
7.

Deut. 6. 4.
1. Cor. 8. 4.

c *¶* *res suis
modis, qui
sunt in re.*

For the Scriptures plainly teach, that we are an house belonging to them all. We are the *Fathers* house, *Ephes.* 2. 22. And the *Sonnes* house, *Eph.* 3. 17. *Heb.* 3. 6. And the holy *Ghosts*. *1. Cor.* 3. 16. and *6. 19.* All things what soeuer (that are not meereely wicked) belong vnto them equally, by vertue of their absolute Lordship and dominion ouer all.

Husbandry) The originall word (*yeuoy, ioy*) translated *husbandry*, doth properly signify a field, or peece of ground tilled, husbanded, and wrought vpon: or a field, on which the *husband-man* bestowes his worke and labour. **Building**) the *Greeke* word (*oikodomin*) translated *Building* hath three distinct significations in the new Testament. First, it signifieth the action of building in a metaphoricall signification, as in the *2. Cor.* 10. 8. And in *Ephes.* 4. 12. Secondly, it signifieth the things which do build, or edify spiritually, as in the *1. Cor.* 14. 3. Thirdly, it signifieth a thing builded, or an house: as in *Mat.* 24.

1. And in the 2. Cor. 3. 1. And so the word is vsed in this text.

Now the Church of God (for this speech of *Paul* is not exclusiue, but includeth all faithfull *Christians* in all other Churches besides, as appeareth by comparing this place with *Ephes. 2. 21.* and *1. Tim. 3. 15.* and *1. Pet. 2. 5.*) I say the Church of God may be compared to a *field* and *House*, for the proportion & congruity that is betwixt them; which is manifold.

First, fields haue their boundes, and houses haue their compasse or limits, which they cannot passe: and so hath Gods Church.

Secondly, euery field is layed and limited by some man: & euery house hath her compasse set her by some man or other: so it is with Gods Church. The Lord hath appointed her bounds, & hath giuen her a compasse, which she shall not transcend and passe.

Thirdly, euery field is taken in our of the open champion or common

L

by

1.

2.

3.

d Hebr. 3. 4

e Psal. 147.

2. 3.

by some man. For no field can make it selfe; especially no *plowed-field*. There must needs be a man to make it, and to appoint it to such an vse. And as ^d euery house is built by some body; so is the Church. God hath taken her in out of the vast wilderness of this wicked world, he hath imparked her with the pales of his mercy, he doth fence her in with the quickset hedge of his gracious protection, he doth separate her frō al other grounds and make her the field and garden of his owne delight. And the same God also doth build and reare her vp to be an house or temple. *The Lord* (saith the Psalmist) *doth build vp Ierusalem, and gather together the dispersed of Israel. He healeth those that are broken in heart, and bindeth up their sores.* As by him we receiue the life of nature : so likewise by him we do receiue the life of grace. He breatheth into vs the breath of life corporal and spirituall. He is the fountaine of all liuing waters, & the root; from which the iuce of true *Christian* life doth issue

issue, and proceed vnto vs. And as we are made *men* by him: so are we also made *new men*; and therefore *Paul* calls vs his *workmanship*. For he doth hew vs out of the rocke *Christ Iesus*. He cuts vs and squares vs out. He reares vs vp, and ioynes vs together by the bond of his *Spirit*, and by the links of true loue, as it were with pins and with lime, & soulder. And who soeuer builds, if he prosper not their building with the presence & proppe of his grace, their building is in vaine. Nothing can stand: all will fall, and tumble downe againe like the stone of *Sisyphus*, or like a wall that is dawbed with vntempered morttar. Therefore we pray with *Peter*, that he would make you perfect, confirme, strengthen, stablish, and (diximus) found you.

f *Ephc.* 2. 10

g 1. *Pet.* 5
10.

Fourthly, as fields are vsually laid and inclosed and wrought in by diuerse labourers: & as houses are commonly reared, repaired and wrought in by sundry workmen: one perhaps being the ringleader, the cōmaunder

4

L 2,

of

of the rest. Euen so the Church is husbanded, builded & kept by many.

Many labour within her and about her. God is the principal *Agent*. He calls the rest: he directs and rules them. He puts his word into their mouths, and prospers it, as it pleaseth him. It is his *Arme*, whereby he doth translate men out of the kingdome of sathan into the kingdome of his Son, out of darknesse into light, out of *Egipt* into *Canaan*, out of hell into heauen. It is his *Hammer* whereby he doth beate down our pride: it is as a *Wedge*, whereby he doth cleaue vs: his *Axe*, which hewes vs: & his *Rule*, which measures vs. It is also his *Plough*, which breakes vs vp: it is his *Cylinder*, which smoothes vs, and the seed which he sowes in vs. And all the good successe proceeds from him. Not vnto vs, not vnto vs, but vnto God belongs this honour. It is he that ^hworketh both the will and the deed: it is he that ⁱgives the increase: it is he that begins and makes an end.

The Ministers of the Word & Sa-

cras

^h Phil. 2. 13

ⁱ 1. Cor. 3.

6.

^hil. 1. 6.

craments, are his Instruments or seruants, ^k ordained for the reparation of the Sancts, and for the edification of Christs body : that is to say, to worke in Gods house and vineyard, to labour in his Church, that his people may be conuerted, comforted, confirmed & instructed, till they attaine to the perfection of grace, & fulnesse of glory with their Head & Husband Christ *Iesus* in the heauens. In which respect the Apostle tels the *Corinthians*, that they are *his work* in the Lord.

Fiftly, euery house is founded vp on some foundation: so is the Church of God. And her foundation is twofold : principall, & ministeriall. The principall ^m foundation is Christ: and therefore he is called (*Lapis fundamenti*) the ⁿ foundation stone, and (*ἡ ἀκρογωνία*) the ^o Bottom-corner stone. He is that *P Rocke*, whereupon the Church is built. He is the author of our goodnesse, and the procurer of all our glory. He hath merited for vs the pardon of sin, the perfection of happinesse, and the perpetuity of all

& Eph 4.

11. 12.

1. Cor. 9.

2.

1. Cor. 3.

11.

11a. 28. 16

1. Pet. 2. 6

Mat. 16

18.

q Ioh. 1. 3.
r Eph. 2. 10

our welfare. And as God did create vs *q by him* in regard of nature, so he doth create vs againe *r in him* in regard of grace, and will one day finish vs fully for him in regard of glory. Here is a good foundation; a foundation that is firme and and not false, found and not sandy. Whatsoever is built vpon this foundation firmly, shall neuer be cast downe wholly. The top shall fare the better for the bottome.

s Eph. 2. 20

t Rev. 21.
14.

The *Ministeriall* foundation is the preaching of the doctrine of saluatiō, contained in the writings of the Prophets & Apostles. Therefore *Paul* saith that we are built *t vpon the foundation of the Apostles and Prophets*. And *Saint Ambrose* saith accordingly, that *the Old and New Testament is the foundation of the Church*. And hence it is that the city of God is said to haue *t twelue foundations*, in which were written the twelue names of the *Apostles of the Lambe*. And thus *Peter, Iames and Iohn*, and all faithfull Pastors may be called *Pillars of the Church*

and Husbandry.

151

Church, to wit, so farre forth as by their Ministry they do susteine and maintaine the Church of God, & the true profession of the true faith: Christ Iesus onely being the *chiefe corner stone*, who onely doth properly and *energetically* support and hold vp all the building.

u Eph. 2. 22

Sixtly, euery field and house is seated in some place: so is the Church of God. And if we regard her military condition, she is seated vpon the earth, euen in the midst of her enemies, which swarme-like *Bees* about her. And as we see chaffe and wheat mingled together in one heape, and both fish and frogges inclosed in one net: so shall her members be mingled together with the wicked so long as she makes her aboade on the earth, so long as she liues in the *Wildernesse*, and vntill she receiue her inheritance in celestially *Canaan*.

6.

Seuenthy, fields serue for tillage and husbandry, and for his vse that occupies and orders them, Euery field hath an owner, and euery house

7.

L 4

hath

w 1. Cor. 3
16.

x 2. Cor. 6
16.

hath an inhabitant, and one to whom she doth belong, and for whose vse she serues. So the Church hath her vse, owner, and inhabitant. w Know ye not (saith Paul) that ye are the Temple of God, and that the Spirit of God dwelleth in you? Yea^x you are the Temple of the liuing God; as God sayd; I will dwell in them, and walke in them. The Lord is her owner and inhabitant: he hath ordained her for his owne glory: and for his vse shee serues.

8. Eightly, as euery field hath a gate or way to come into it: and as euery house hath a doore for men to enter in at: so hath the Church. Christ is the gate and the doore, by whom wee enter into the Church: and if we do not enter in by him, we shall neuer enter so into it, as to be truly of it. The Gospell of Christ is an ordinary outward meanes or way, by which we are brought into the Church and made her members: and Baptisme is a signe of our entrance and admission into it.

Ninthly,

Ninthly, as a field hath diuers parcels and corners, in it: and as a faire and goodly building hath many roomes, parts, & chambers in it. So the Church of God hath many parts or parcels, as subiects of one kingdom, as members of one body, as parts of one field, as beds of one garden, and chambers of one house.

Tenthly, as there is no field, which hath not in it some difference of the mowle or earth, or some diuersity of the plants and hearbs which it beareth. And as houses vsually receiue into them diuers persons, which keepe in them, & belong vnto them. And as (for the most part) euery house consisteth of sundry sorts of matter, as wood, stone, lime, clay, &c. Euen so the Church of God (as a spacious and fruitfull field is full of variety of plants, (as it were) and hearbs. Many and diuers are her fruits. And some part of her, some persons that belong vnto her, are more fruitfull and excellent then other, according to the difference of their mowle, or of the

9.

10.

the cost & labour which is spent vpon them. There is not the same influence of heavenly graces descending from aboue, vpon them all alike. The Sunne of righteousness doth not send downe the beams of his effectuall operation equally vpon them. And the great Husbandman bestoweth not his paines alike vpon them all. In like manner the Church of God as a sumptuous and stately building, receiueth and entertaineth many into her. God is the principall and commander of all the rest. And all the faithfull (which being simply by themselves considered are exceeding many) are his *household* & *servants*, which abide and liue in her, and are all maintained & prouided for by the Lord that great *householder*. And as houses are ordinarily made of diuers things: or if there be an house built all of stones, yet one stone differeth from another, either in quantity or in quality, colour or scituation. So in Gods house which is made of *living stones*, one stone,

one

y Ephe. 2.
19.

z 1 Pet. 2. 5

one part, differeth from another. There is a fundamentall and chiefe corner stone, which is Iesus Christ, that a *Living stone*, euen *Life* it selfe, and the *Wel-spring* of all our life: and there are also vpper stones, which are of lesse importance. And of these some are better coloured then others: some are larger, and some are lesser: some exceed others in grace, and shal excell them also in glory. Againe, some are cut out of the *Rocke* before others, and put into the building first: and many which the builder medleth with last, may be made more comly & glorious, then some others which were hewed out, and set in the building before them. For all their preferment, all their comliness is at the free disposement of their Architect.

Furthermore, as diuers things must be prepared before a field can be taken in and seuered from other groundes: before it will bee fit for seede and plants, some labour must be spent about it: so before the Lord doth

2 Pet. 2.4

11.

doth call & take vs to be a field vn-
to himselfe, out of the barren heath,
and wide wildernesse of this sinfull
world; & before he sowes the seeds of
his graces, & sets the pleasant plants
of true christiā vertues in our hearts,
he prepares and fits vs ordinarily by
the ministry of his word, ioyning
therewith sometimes also crosses and
afflictions, and some other things,
which he hath prouidently prepared
and wisely directeth for our good.
And euen as wood, stone, brick, lime,
and such like things as concurre to
the making of an house, must be
fitted and layed together, before the
house can be made: so the Lord doth
prepare and vnite the faithfull toge-
ther, that they may be one indiuidual
and entire building. And vntill they
be all collected & compacted fast to-
gether, Gods house shall not be fully
finished. And as stones in an house
cannot without mortar be layed fast
and firme; neither can the posts, the
beames, and spires be well and sure-
ly ioyned without pinnes, nailes, or
barres

barres of yron: euen so the liuing
stones of Gods house, the true mem-
bers of his Church, cannot be closely
coupled, and strongly knit together
without true Christian charity, and
his most holy Spirit. Againe, as all
things concurring to the building of
an house, being well composed, do
make much for the beauty of that
honse: so all the faithfull being cun-
ningly compact and laid together of
God (as it were by line & leuell) do
make for the statelinelie and glory of
his house, which consisteth onely of
Beleeuers. And as all the parts of a
field, the variety of hearbes, the di-
uersity of fruits, and the comly or-
ders and rankes of plants, do greatly
commend and set forth the field in
which they are: euen so the Church
which is Gods field, is greatly beau-
tified and adorned through the mul-
titude & great diuersity of her mem-
bers, which are (as it were) sundry
sorts of fers or hearbs; as also by rea-
son of that comly order, which he
(the Husbandman) hath set among
them.

More-

13.

Moreouer, fields are not in their perfect glory so soone as they be taken in: and the plantes and feedes that are set and sowne in them, come not presently, but by degrees to their full perfection, and growth. So the Church is perfited by degrees: her plantes grow vp by little and little: and the seedes of Gods graces, which are sown in our hearts spring vp, grow, and multiply by degrees, and not all at once. The flints, the stones, and stinking weedes, are not all removed and gathered out of vs at the first. The hardnesse of our hearts, the flintinesse of our affections, and the weedes of wickednesse are not at one instant, but by degrees removed and taken away. And as no field is inclosed and taken out of the heath or common in one moment of time, but one part after another. So God doth not take in the whole Church, and by effectuell vocation seuer her, and call her out of the world, and inuiron her with his fauour revealed to her at one point of time; but he doth

it

it by degrees at several times, in that order and maner, which in his wisdom he seeth most befitting, and which before all time hee did with himselfe decree. In like maner also, as no house is built vp all at once, but by degrees: so is the Church in generall, and we that are her particular members, erected and perfected by peecemeale, and in processe of time. And we do not attaine to our full perfection whiles we liue heere. ^b For *there is no man iust in the earth, that doth good, and sinneth not.* The clearest riuer hath some mudde in the bottome, and the healthiest body hath some corruption in it. So the purest soule is notwithstanding some sin. Regeneration doth not in this life wholly extirp or riginall corruption, but onely weaken, abate, and wast it by degrees. For while we liue, sinne shall not dye: but death that receiued life from sin, must be the death of sinne. Our sins and we shall dye together. And when the threed of this momentany life is cut asunder by death, and a dissoluti-

b Eccles. 7.

22.

on

Psa. 16. 11

d Cant. 4. 1
Cant. 6. 3. 8
9.

on or diuorcement made betwixt those two parts of man, which God did at the first vnite and wedde, to make a perfect man; the one must for a time returne vnto the earth, and the other shall be taken vp into heauen, there to receiue both perfect grace & perfect glory: & when God shal after a time repeale & end the separation, & reunite them, then they shal ioiuly receiue both holines & happines in al perfection without future alteration, in the paradise of God, & *In whose presence there is fulnesse of ioy, and at whose right hand are pleasures for euermore.*

It is true indeed that we are perfect in this life in two respects. First, in regard of the perfection of parts, because (like infants) we haue all the parts of a christian: God hath giuen vs all his graces: though we haue them not in their full perfection. And secondly wee are reputed perfect in Christ our head, being clothed with his perfect righteousness. And for this cause the Church is sayed to be faire,

faire, beautifull, comly, undefiled, and pure; to wit, because she is inuested in the spotlesse and pure robes of Christs absolute & most meritorious holinesse and obedience, which is imputed to her, and accepted as her owne. But if we speake of the perfection of sanctification or of inherent holinesse, we must needs confesse that we are not perfect, but that we arise like a house by degrees, and doe grow till we be compleat. Which shall not be till death, which endeth the battell betwixt the flesh and the spirit, vterly consuming all the corruptions of our corrupted nature.

e Ephes. 2.
22.

Againe, as fields are subiect to be annoyed and wasted: and as there is no field without some hurtfull or improfitable thing in it, as stones, weeds and such like: so Gods field is subiect to be wasted and infested. Therefore the *Psalmist* saith, that the wicked smite downe Gods people, and trouble his heritage. And *Saul* before his conuersion is sayed to waste the

14,

f Psal. 94. 7

g Act 8. 3.

M Church

h Cant. 1. 4

Church of God, And there is in our hearts (that are her children) many sinnes, which are not as yet exiled, being noysome vnto vs, as weeds and stones are to a corne field. And againe, as there is no house, that is not obnoxious to some danger, either by violence of fire, or by the inundation of waters, or through inflammation by lightning, or else by reason of impetuous windes & stormy tempests, besides the subiection, wherein it is of it selfe to fall to ruine, being composed of things that are corruptible. Euen so Gods Church on earth, is subiect in herselfe (being ^h black with sinne, and vnmundified herein part) to ruines and rotten errors, both mentall and morall. Besides, shee is subiect to many perils from without. Sathan with his instruments play their parts against her continually. Sometimes hee sallies vpon her by force like a Lion, raising vp cruell tyrants to persecute & vex her. Sometimes he sets vpon her by fraud like a *Leopard*, approaching to her

her either with his *Syrenian* songs, or with his *Crocodilian* teares, or with a treacherous kisse, as *Judas* did vnto his Maister; assaulting her with the subtrill and sophisticall inuentions & engines of Heretikes, and attempting to violate her chastity by the pleasing allurements, and witching enchantments of the world; who with her whorish eye, and two naked painted breasts of pleasures and profits, dorth seeke to inueigle our hearts and make vs yeeld vnto her.

Thus Sathan meetes her vpon the stage of this world, and enters combat with her, vsing all meanes to preuaile against her; sometimes pursuing her with the flouds of persecution, sometimes kindling in her the coales of contention, sometimes seeking to ouercome her with secret machinations, and with faire speeches, & fraudulent perswasions, and sometimes also struiuing to daunt her with the dreadfull menacies of the great men of the world, and neuer ceaseth practising against her; but all in vaine.

Mat. 16, 18

For ¹ the gates of hell (saith Christ) euen sathan and all his strength and stratagems shall not preuaile against her to vanquish and subdue her.

15.

Finally, some things may be in a field which are not of the field, as toades, frogges and such like: a wolfe may bee in the same field and fold wherein a company of sheepe are: the enemy with his tares may be in a field as well as the right owner of it, and his good seed, and good sets. Euen so if we regard the visible and externall face of the Church, prophane persons & very reprobats may be in her, albeit they be not of her. They are but as frogges, toades, nettles, bryars, and crowes in a corne-field: or as Wolues and Foxes and madde dogges in a fold or flocke of sheepe: or else as stones and weeds, which trouble and hinder the good corne.

16

And againe, as in a field we see sets, hearbs and seeds oftentimes brought into a field, & set & sown in it, which do not naturally come vp of themselves

telues in it : euen to God doth set the plants of his Spirit, and sow the seeds of his sanctifying graces in our hearts which otherwise would neuer spring vp within vs of themselves, and by the vertue of our nature.

. And as eury field stands in neede of dressing and keeping, and requires wholesome aire, sweete shewers, and the comfortable heate of the Sunne. Euen so the Church stands in need of husbanding : she hath neede of the heavenly dewe of Gods graces, and of the sweet light and heate of the Sunne of righteousness, and that the Northerne and Southerne windes of Gods Spirit should ^kblow vpon her, that her spices and her fruits might flow out and come forth abundantly. In like manner also, as eury house stands in need of some shilter and reparation, so doth Gods house. For we lye open to wind and water, and haue the ruines of our depraued nature still remaining in vs. And as the Housholder brings many thing into his house which he finds not in it : e-

17

& Cant. 4. 16

1 Ioh. 2, 19

uen so the Lord inspireth many good things into our hearts, which he finds not in vs, and which we want by nature. And as some things may be in the house which are not of the house, as rats, mice, weasils, yea and treacherous and theeuish persons. Euen so (if wee consider the outward appearance and name of the Church, which is Gods house) some may be in it, which belong not to it, and are not truly of it. Therefore ¹ Iohn saith; *they went out of vs, but they were not of vs.* Antichrist that man of sinne and sonne of perdition, sits in the Temple of God, but not as a *member* of it, but as a cruell and proud *Tyrant*, tyrannizing in it; as a *Theefe* in a true mans house, as a *Fyrate* in a Merchants ship, or as a *Wolfe* and *Fox* in a sheepfold. And in a word, as some things may be brought into a field, and planted in it, which as yet are not: & as some may be brought into an house and made seruants in it, which for the present are not: euen so some may be brought into Gods Church, which
is

is his pleasant field and the palace of his pleasure, and may bee made her true members and faithful household-servants, which as yet wander abroad and are not effectually called home. And thus wee see the resemblance, that is betwixt a field or house, and the Church of God. Now she is called Gods Husbandry and Gods building, because hee hath taken her to himselfe and inclosed her, hee doth husband and order her: he doth build and repaire her: he doth possesse & keepe her: and because he doth inhabit and worke within her. And albeit she may be fitly compared to a field and house in the forenamed respects, yet in other regards she is vnlike vnto them. For God is her only Lord & owner, & for his honour only he hath ordained her. And whereas houses and fields are bought with money, she was purchased neither by gold nor siluer, but by the^m blood of God, euen by the precious heart's blood of that immaculate *Lambe* Christ *Iesus*, who is true ⁿ God & true

M 4

Man

m Act. 20.
28.
1 Pet. 1. 18.
19.
n Rem. 9.
5.

1 Tim. 2. 5

1 Pet. 3. 10.

1 Pet. 3. 5.

Psa. 45. 13

o *Man* in one perfect person. Thirdly, all houses and fields are subiect to vtter and finall desolation. And the day shall come, wherein the p earth, and all the workes therein shall be consumed with fire. But the Church of G O D shall stand for euer. And when all the glory of the world shall vanish quite away, like a flash of fire: and when all her desperate, malicious and irreconcilable enemies shall vtterly be destroyed, then shall she shine as the Sunne, and obtaine her perfect glory, and liue for euer with the Lord in all ease and happinesse, free from all sinfull and earthly miseries whatsoeuer. Fourthly, whereas all other fields and houses are materiall, outward and earthly: this field and this house is mysticall, celestiall and *spirituall*: and may bee so called in all these regards ensuing. First because the Spirit of God doth husband her and dwell in her. Secondly, because her whole frame is spirituall, & her chiefest ornāmēts are inward and inuisible. *The kings daughter*

ter is all glorious within, saith the Psalm.

Thirdly, the meanes which God useth for her building, repairing, trimming, flourishing and continuing, are not earthly but spirituall, and of a nature far differing from worldly helps, and humane inuentions. Fourthly, the seruice and worship, which ought to be performed in her, is spirituall. And lastly all the good workes, which she doth, are spirituall. All the good workes, which we, or any of her faithfull members do performe, are meerely good so far forth as they do proceed from the Spirit of God, who is goodnesse it selfe, and the author of all our goodnesse. And the euill which is in them commeth from our owne home-bred corruption, which is not in this life cleansed cleane away, vnlesse it be because it is forgiven vs, and not imputed to vs.

And to conclude; the Church is said to be a *field & an house*, not fields and houses. For the Church is but *one body, one perfect house, and one entire*

Ephel. 4. 4.

entire and absolute field. She hath but one Lord, one Architect, one Redeemer, one absolute Husbandman and Inhabitant, one common saluation, one religion, one Head, one Husband, one way to heauen; according to that of S^t Paul, *There is one body, one Spirit, one faith, one Lord, one baptisme, one God and father.* And this hath also been the doctrine of former ages.

In Ps. penit

Orat. in d.

Eu,

Vbi supra.

Theodoretus saith (quest. 44. in Num.) *As the Vnicorne hath one horne, so the people truly religious adoreth one onely God.* And for the vnity of her head, *Gregory* saith, that *The whole holy vniuersal Church is one Body, set vnder Christ Iesus as her Head.* For *Christ* with his whole Church, both militant & triumphant, is one person. *Nazianzene* saith; *There is one Christ, one head of the Church.* Thirdly, concerning the vnity of the Spirit, *Gregory* saith that, *As there is one soule, which doth quicken the diuerse members of the body, so one Holy Spirit doth quicken and illustrate the whole Church.* Fourthly for the vnity of faith and outward confession,

Eucherius

Eucherius saith that, As a bundle is bound with bands, so all the company of the Saints are bound together with one and the same faith, hope and charity, & compassed with one muniment of diuine protection.

And as *Leo* teacheth, there is one orison, and one confession of the whole Church. Finally touching the vniue of Baptisme; There is one faith (saith *Hierome*) & one Baptisme. And so with all for the vnitie of her God, *Iustinus* saith, There is one true God of all, which is acknowledged in the Father, Sonne, and holy Spirit. Our faith (saith *Cyrl*) receiueth no number of Gods, but there is one God the Father, and to the same vnitie pertauneth the Sonne and the Holy Ghost.

Hauiing now opened the words, and giuen the sense, let vs see what lessons we may learne out of them.

Chap.

In. 2. Reg.

Serm. 3. de
ieiun. 7.
mens.

In cap. 4.
ad Ephe.

CHAP. 2.

The Church of God is Gods house and husbandry.

Doct: 1.



*1 Cor. 3.
16.*

*1 Tim. 3
14. 15.*

*1 Cor. 6
19.*

THESE wordes do naturally without wresting affoord vs two notable doctryns. The former is that the true church of God (which is the cōpany of Beleevers) is Gods House and Husbandry. This is plaine by the text, as also by other like places of Scripture. ^a Know ye not (saith Paul) that ye are the Temple of God, and that the Spirit of God dwelleth in you? And speaking to Timothy he saith; ^b These things I write, that thou maist know how to behaue thy selfe in Gods House, which is the Church of the liuing God. And plaine reason sheweth as much. For it is not her owne: she is not the Lady of her selfe. ^c Ye are not your owne (saith Paul) for ye are bought for a price. Neither is the Church a tenement or possession belonging to any Angell, or to any Man, excepting

excepting onely the man *Christ* who is the ^d *Angell of the covenant* and her only *Lord & Head*. She is not the field of the *slugard*, which ^e *Salomon* speaks of. She is not the house of wickednesse, and sinne. For ^f *Christ* gave himselfe for her, that hee might make her holy, and purge her from her sinnes with his blood. Therefore he saith vnto her; *Thou art all faire, my loue, and there is no spot in thee*. Neither is shee the house and field of the *Diuell*. For *Christ* hath purchased her ^h vnto himselfe. Therefore she saith; *My ⁱ welbeloued* (meaning *Christ*) *is mine, and I am his. I am my welbeloueds, and his desire is towards me*. And *Christ* speaking vnto her, calls her his ^k *loue, his sister & his spouse*; therefore surely the *Diuell* hath no interest in her, and no title to her. The conclusion then remaineth firme, that as the *Temple of Ierusalem* was dedicated to be an house vnto the Lord alone, euen so the *Church* is built and consecrated vnto him only, that she may be his House to dwell in, & as a field to husband & dispose of,

as

d Mal. 3. 1.

Ephes. 5. 23

Iudc. 4.

e Pro. 24.

30.

f Ephes. 5.

26.

Reu. 1. 5.

g Cant. 4. 7

h Ephes. 5.

27.

i Cant. 2,

16, and 7,

10,

k Cant. 4, 1

9.

as he in his wisdom seeth most convenient. Thus much for the doctrine, let vs now se how we may apply it for our benefite and edification.

CHAP. 3.

Sundry uses are made of the consideration of these two titles together.



He uses, which we ought to make of the former doctrine are of two sorts. Some arise from the consideration of these 2 titles (giuē to the Church) together: & some frō them being cōsidered apart by themselves. Of the former company are these that follow.

Vse. 1.

First, we haue here one of the *royalties* and royall priuiledges of the *faithfull*. For they, and they onely (to speake properly) are Gods house & husbandry. For the Father hath elected them only: the Son hath redeemed them onely: the holy Ghost doth
rege.

regenerate them onely. God (the Father, Sonne, and holy Ghost) doth dwell in them onely, in regard of the presence of his speciall grace, and efficacious operation vnto eternall life. For as concerning the *Reprobates*, they are the very links of sin, the *dennes* of the Diuell, and the *quagmyres* of iniquity, ^a predestinated to eternall destruction. Some of them (I confesse) may thinke themselves to be of Gods house, and to belong vnto his field : but their imagination is like the fond and false conceipt of some Melancholique persons, that haue thought their bodies to haue beene made of glasse, and that euery faire house was theirs, which they passed by. Yea they may perswade themselves so thereof, as that they may conceiue a kind of ioy therefore in their hearts, and yet for all that they are deceiued. Some that haue suddenly fallen into a swoone haue imagined that they saw goodly sights : and many frantick persons will sing and hallo, as if they were in a very good condition

a, Pro: 16⁴

dition, whereas indeed their case is pittifull. Euen so some of the Reprobate may fall into such a fit of spirituall swoone and phantastick phrensie of the mind, as that they may both think better of their estates then they are indeed, and reioyce also within themselves, as if they were right good men and happy; being neuerthelesse in truth the very *Refuse* of mankind, the *Obiects* of Gods wrath, and (as it were) the *Center* of his iudgements. Yea further they may so carry themselves outwardly, as that they may seeme vnto men (that doe not see the heart) the true members of the Church, and as plants in Gods field. But blazing starres are not true starres, but fading meteores: a foot of wood is not a foot indeed: and painted fire is not fire. Euen so what shew soeuer they make, yet are they not indeede her members, they are not GODS plants indeed. They may be *in* Gods house, but they are not *of* Gods house: they may be *in* his field, but they are not *of* his field. Goates and sheepe may

may be together in one fold, though they be not of one flocke. Cockle & good corne may bee in one *Barne*; *Theeues* and *True* men may be in one field: strangers and seruants, guests and children in one house. And all is not that which it seemes to be. All is not grasse that looketh greene, nor all bloud that is red. Sathan can transforme himselfe into an Angel of light: all is not gold that glisters: hypocrites may seeme religious, and men of woluish dispositions can far need walke like *sheepe*, in *sheepe*-skins. When the great *Gold-smith* shal come to try them with his *Touch-stone*, hee will finde them *copper*, and not good *gold*. When the windes shall blow hard against them, when the floods shall come and dash against them, they shall fall flatte downe to the ground, because they are not as *living stones* founded vpon the rock *Christ*, but weakly built vpon a weak and sandy foundation. And a day will come when the Husbandman will view his field, and will separate the

N corne

2 Cor. 11. 14

corne of his owne sowing (and carry it home into his barne) from the tares of the enemy, how faire and fresh soeuer they seeme to be, and will binde them in a bundle, and cast them into the fire.

Now this prerogatiue is not meerly titular and verball, but very commodious, comfortable and excellent. For Christ ^b dwelleth in this field: the Spirit of God dwelleth in this house: ^c and *they that dwell therein shal haue their iniquity forgiven.* And who-soeuer are of this house, of this field, shall continue so for euer. For the ^d *covenant* of God made with them is *euermlasting.* The ^e *gifts* and the *calling* of God are given without repentance: and he wil ^f *preserue* and guard them by his power through faith vnto saluation. And their *mother* also, ^g which is the Church, shall alwaies be the palace and paradise of his delight. He will carry her vpon his backe like an *Eagle*, he will shadow her with the wings of his grace, and will continue constant in his loue for euer.

^b Cant 8.

13.

^c Isa, 33. 24

^d Ier 32. 4

^e Rom. 11

29.

^f 1 Pet. 1. 5

^g Gal. 4. 26

euers. For his ^h loue vnto her is euers
lasting, and his mercy endureth for e-
uer.

h Ier. 31. 3
Psa. 136. 1,

Secondly, seeing the Church is
Gods House and Husbandry, shee
must acknowledge no Lord, no Head,
no King but God. Her obedience,
her homage, her loyalty, her virgi-
nity belongs to him, as to her soue-
raigne Lord and onely absolute Hus-
band. She is not her owne; therefore
shee must glorifie God, to whom of
right she doth pertaine.

Vlc 2.

Thirdly, Ministers ought to be the
more diligent, faithfull and alacrious
in the execution of their function.
For the labour which they take, and
the paines they do bestow, are besto-
wed vpon Gods House, vpon Gods
plowed-field. They labour not in mens
fields, not in the house of men, but in
the house and field of almighty God
(who is able to recompence the faith-
full, and to punish the vnfaithfull:)
therefore they should be the more
carefull, circumspect & laborious in
their calling, taking heed what seede

Vlc 3.

they sow, what plants they set, and both what, and how they build.

Vse 4.

Fourthly, seeing the Church of God is his field & house, we ought all to labour to be assured that we are of it. For out of it there is no saluation. And when we are in it, we must keep our selues in it, and not straggle out and leaue it. Men take grear delight to dwell in faire houses, and to walke in pleasant fields. The Church of God is a goodly house, and a pleasant and greene field. ⁱ *My welbeloued, be-*

Cant. 1. 15

hold, thou art faire and pleasant: also our bed is greene: the beames of our house are cedars. ^k *Christ delighteth and dwel-*

k Cant. 4.

10. & 8. 13.

leth in her. Let vs therefore like her, and loue to liue within her. They that leaue her, leaue him. For he is her Husband and Inhabitant: therefore she cals him her ^l *Welbeloued: and he cals her his Spouse:* ^m *My spouse is a garden inclosed. And she crying out vnto him saith thus:* ⁿ *O thou that dwel-*

l Cant. 7. 11

m Cant. 4.

12.

n Cant. 8.

13.

Cant. 4. 15

dens, O well of liuing waters! So then he which forsakes her, forsakes him,

He

He which leaues her, leaues his garden : and he which leaues him, leaues her fountaine : euen the well-spring of her life, and the scaturidge of all true comfort. Let vs therefore keepe our selues within the borders of the Church, lest we walke in the valley of death. We must needes be either in Gods Temple, or in the diuels Synagogue : either in Gods field or in the diuels field. And when soeuer wee see the face of a true Church in any place, let vs take heed that we do not rend our selus frō her, and leape out. For this were (so much as lay in vs) to runne out of Gods field, and to runne away from Christ, who frequenteth the ^o *flockes* of his *sheep*, and delighteth to be in the assemblies of his people. Let vs therefore be wise, and *not forsake the fellowship* (or *p aggregation*) *that we haue among our selues, as the manner of some is : but let vs exhort one another, & that so much the more, because ye see that the day* (of Christs second coming) *draweth neare. Iude makes it a property of*

o Cant. 3. 6.

7.

p Heb. 10.

25.

Επιουαζο
γην.

q Iude, 19.

Vse 5.

r Isa. 49. 23

those that were fleshly & had not the Spirit (what shew foueuer they made) to be *makers of sects*; men of a schismaticall and contradictorious spirit, that like not the beaten way, but loue to walke in a way by themselves, though it be full of mud and mire.

Considering also that the Church is Gods house & husbandry; it were a worke besecming the honour of Princes and all Potentates, in all their territories and dominions to defend and foster her: that so they may verifie that ancient prophecy recorded by the prophet *Esay*, that *kings should be her nursing fathers*, and that *queenes should be her nurces*. Yea it besecmes vs all to be kinde vnto her, and to honour her. For she is our mother. She is the house in which we are bred, and borne, and brought vp. She is the field in which we are planted and receiue our growth. Men loue the house wherein they were borne, and trained first vp, and the place in which they drew their first breath, and led the beginning of their life.

life. Let vs therefore loue the Church of God: let vs desire and seeke her welfare. ¹ Pray for the peace of Ierusalem: let them prosper that loue thee. Peace be within thy walles, and prosperity within thy palaces. ² Gine the Lord no rest till he repaire Ierusalem the praise of the world. For my brethren & neighbours sakes (saith ^u David) I will wish thee now prosperity. Because of the house of the Lord our God; I will procure thy wealth. ^w Behold (saith the Lord) I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their armes, and thy daughters shall be carried upon their shoulders: kings and queenes shall worship thee, with their faces towards the earth, and licke up the dust of thy feete. But we are of the Gentiles: let vs therefore in our seuerall places labour to make good this prophecy. We are all carefull to keepe our owne fields and houses in good case, and shall we neglect the Church, which is the Lords? Shall we dwell in our seeled houses, and see his house lye wast

1 Psa, 122, 6

7.

c Ilsa, 62, 7.

u Psa. 122, 8

9.

w Ilsa. 49. 22

23.

without grieve of heart? We looke to our owne gardens and orchards; let vs not therfore cast off al care of Gods, but let vs rather labour to the vtmost of our power (keeping vs within the precinct of our calling) that they may flourish & prosper in the world. And so doing we shall testify our loue to God and his Church: we shall shew our selues to be true natural sons and not bastards: seruants and not slaues: faithfull friends, and not fawning flatterers and false-hearted foes.

Vse 6.

Sixty, seeing the Church is Gods field and house, we may be sure that God will husband and repaire her. He will till and dresse her: he will pluck out her weeds & make her fertile: he will manure, and water her with the first and latter raine of his gracious benediction. He will cause the *North-wind* to blow vpon her, which shall purify the aire about her, & pinch the luxurious humors within her, & coole the pride of her hart, & the excessiue heat of her spirit. He will also send out the *South-wind* to cōfort her

her with his warme blasts, and to water her with his sweet shewers, that she may be fresh and fruitfull. * *The Lord (saith the Psalmist) couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines.* Euen so the Lord couereth the Church with his loue, he causeth the clouds to breake, he powreth downe the raine of his blessing vpon her; he moystens her with the dew of heauen, and maketh his graces to sprout vp and flourish within her. Yea he maketh her (like dry ground) to thirst after the waters of life: and teacheth her to cry out and say; *Arise O North, and come O South, and blow vpon my garden, that the spices thereof may flow out.* And for so much as she is his house, we may know for certaine, that he will in time remoue in-bred ruines and rottenesse, and wil repaire and polish her, til he haue made her perfect & glorious in all respects. And albeit he do often suffer her faithfull and true members to bring forth the weedes of sin, and to fall

x Ps. 147. 8

y Cant. 4. 19.

fall into the ruines of wickednesse ; yet it is not through his negligence & obliuion, or because he hath cast them off : but it is to teach them to distast their pride, and to confesse that they can easily fall of themselves, but are vnable to stand, or rise vp without him. The *husbandman* sometimes lets his ground lie as if he had forsaken it, and can be for a time content to see it growne with weeds. But he hath a purpose to breake it vp with his plough, and to bestow more cost vpon it, that it may be more fruitfull, then before. He will not see it overgrown with weeds: he wil not permit the to suck out the heart, & to make it altogether barrē, & good for nothing. So likewise we see many men suffer their houses to decay, & for a while to fall to ruine : but their intent is to build them fairer, and to make them stronger then they were before. And thus God sometimes dealeth with his faithfull seruants, as with *Danid*, *Hezekiah*, *Peter* and others. For he is tied by no law to preferue any man lon-

get

ger then he list. And so great is his grace vnto vs, as that if he suffer vs to fall, yet he will not let vs fall quite a way, but will in due season restore and lift vs vp againe. For *Semel es Semper*, Once and euer are all one with God; whom he hath embraced *once*, he will embrace ^z for euer.

z Ier. 32. 40

Moreouer, considering that the Church is Gods house & husbandry, we may be sure that he will patronize and protect her against heritiques, tyrants, and all that by fraud or force do labour to subuert and wast her.

Vle 7.

^a The Lord thy God (saith Zephany) in the midst of thee is mighty: he will save, he will reioyce ouer thee with ioy: he will quiet him^elfe in his lone.^b He will feed them that spoile thee, with their owne flesh, and they shall be drunken with their owne bloud. For the Lord is ^c great in counsell, and mighty in worke. His eyes are open vpon all the waies of the sons of men, to giue to euery one according to his waies, and according to the fruit of his workes. And ^d they that hate Sion, shall be all ashamed, and turned

z Zeph. 3. 17

b Isa. 49. 26

c Ier. 32. 19

d Pla. 129. 5

- turned backward. But as the mountains are about Ierusalem, ^e so the Lord is about his people from henceforth and for ever. Whom shall wee then need to feare? What danger neede we dread?
- ^c Psa. 125. 2. For God ^f that is greater then all, is on our side: he is our shield and tower of defence: & his al-seeing eye doth watch continually for vs. For he ^g that keepeth Israel doth neither slumber nor sleepe. Are our enemies great and mighty? The Lord is high ^h above all nations, & his glory is above the heauens.
- ^f Ioh. 10. 29. Great is our Lord, and great is his power, and he doth whatsoeuer he will. Are they politique and subtile? Feare not. God
- ^g Psa. 121. 4. taketh the wise in their craftinesse, and the counsell of the wicked is made foolish. Their mischief shall returne vpon their owne heads, and their cruelty shall fall vpon their owne pates. For
- ^h Psa. 113. 4. The Lord is omnipotent and his ^k wisdom is infinite. He hath pleasure in his people, and he will make the meeke
- ^k Psa. 147. 5. glorious by deliuerance. Are they watchful and laborious to work thy ruine? Be not dismaid. For the Lord, that
- ⁱ Iob. 5. 13. guar-
- ^j Psa. 149. 4.

guardeth thee, will not slumber. *The*
m Lord is thy keeper: he is thy shadow at
thy right hand. Do they menace and
trouble thee? Be not discouraged; for
the eyes of the Lord are upon thee.
Great are the troubles of the righteous:
but the Lord delivereth him out of al. But
malice shall slay they wicked: and they
that hate the righteous, shall perish. Do
they traduce and disgrace thee? Hear-
ken unto me (saith the Lord) ye that
know righteousness, and in whose heart is
my law. Feare ye not the reproch of men:
neither be ye afraid of their rebukes. For
the moth shall eat them up like a gar-
ment, & the worme shal eat the like wooll.
I, euen I am he that comfort you. Who art
thou, that thou shouldest feare a mortall
man, and the sonne of man, which shall be
made as grasse? Yea but sathan that
roaring and hungry Lion doth assault
thee, and seeke to deuoure thee. Be
nothing daunted, for Christ Iesus, the
Lion of the tribe of Iudah, is stronger
then he. *p* His eyes are as a flame of fire,
able to discerne his stratagems: his
feet are like vnto brasse, able to tread
him

m Psa. 121.
3. 5.

n Psa. 34. 15
19.
21.

o Isa. 51. 7. 8
12.

p Reu. 1. 14
15.

q Ioh. 10.
28.

r I Cor. 1. 8

s Mat. 24.
24.

t I. Cor. 10
13.

a Mat. 16.
18.

him downe and tame him: and his good will is so great vnto vs, as that ^b none shall plucke vs from him, and destroy vs. Are we disturbed with temptations? Doth the flesh contend against vs? Do false teachers labour to peruert vs? Yet let vs not leaue our order, and leese our courage. For these may warre against vs, but they shall not win: they may contend, but they shall not conquer: they may disturb vs, but they shall not derurbe vs. For God will ^r confirme vs vnto the end: he will not suffer vs to be ^t seduced: he will not permit vs to be tempted ^t aboue our power Howsoever we may be weakened, yet he will not suffer vs to be wholly wasted, but with the temptation he will vouchsafe to giue vs an happy issue. *Premi potest Ecclesia, non opprimi: oppugnari potest, expugnari non potest.* The Church of God may be pressed, but it cannot be oppressed. Sathan may besiege her, but he cannot batter her to the ground, and sack her. He may fight against her, but he cannot ^u vanquish her

her. For the Lord will defend and guard her. He will neuer ^xleauue her, nor forget her. *Can a y woman forget her child, and not haue compassion on the sonne of her wombe? Though they should forget, yet will not I forget thee. Behold I haue grauen thee vpon the palme of mine handes. ^z I haue loued thee with an euerlasting loue, and I will preserue thee.*
^a The Lord (hall reigne for euer for the preseruatiō of his Church. He hath laid her vpon a firme foundation, and ^b hath made the barres of her gates strong. Carefull and good husbands haue a speciall regard of their grounds and houses. We are Gods ground, we are his house; and therefore we may perswade our selues that he hath a very singular care ouer vs to preserue and saue vs. He is the ^c Saniour of all men but especially of those that beleene. He forsaketh not his Saints (saith David) they ^d shall be preserued for euermore. Though they fall, yet shall they not be cast off, for the Lord putteth under his hand to lift them vp againe. Men, when they see their houses weake, & exposed

x Heb. 13. 5.
y Isa. 49. 15.
16.

z Ier. 31. 3.
Isa. 49. 8.

a Psal. 146.
10.

b Psal. 14
15.

c 1 Tim. 4.
10

d Psal. 27.
24. 28.

c Psa. 147.
11.

f Jer. 33. 41.

exposed to wind and weather, do vse to vnderprop them, & to plant trees about them to defend them. Euen so vndoubtedly the Lord being priuy to our weakenesse doth support vs with the props of his grace, and doth enuiron vs with the tall and strong Cedars of his power. For *he taketh delight in them that feare him, and attend upon his mercy.* He will neuer turne from them to do them good.^f *Yea (saith the Lord) I will delight in them to do them good.* We may not thinke that God will bee carelesse of his house, if forgetfull man be carefull of his. In like manner also wise & thrifty husbands seeing their fields subiect to be wasted with cattell, and their corne to be troden downe and eaten vp, do vse to compasse them with pales or other fences, & to ouersee them. Euen so the Lord doth inclose his Church, and ouersee her for her good, and is exceeding viligant ouer her. He taketh the Foxes, which marre his vines: he killeth the *Bears*: he driueth out the beasts: he mendeth her

her hedges; he repaireth her ditches: and hath a speciall care that his corne, his vines, and plants be not rooted vp & spoiled. If men respect their fields so diligently, it were horrible wickednesse for any man to imagine that God will neglect his; especially considering that he payd so deerely for it as he did, & considering also he is able to keepe it safe without toile or wearinesse, and is not subiect to forgetfulness.

Eightly, seeing the Church is Gods field and house, we ought in no case to wrong her nor any of her members. For the iniury that is offered vnto her, doth redound vnto him, and he accounteth all the wronges as done vnto himselfe, which are done by their enemies vnto them. *3 In all their troubles he is troubled: and ^h they that touch them (to do them harme) do touch the very apple of his eye.* It were a dishonest and wicked part in any man to spoile his neighbours field, or to pull downe or set fire on his house; what horrible wickednesse then is it

Vse. 8.

3 Isa. 63. 9.
a Zach. 2. 8

O

for

ix. Cor. 3.
17.

k. Isa. 62. 12.

l. Isa. 60. 16.

m. Act. 9. 4.

for any man to fire Gods house, & to waste and make haycock in his field? *If any man shall destroy the Temple of God, him shal God destroy. For the Temple of God (saith Paul) is holy, which ye are. The Church of GOD is a citty sought out, and not forsaken of the Lord. He hath clothed her with the garments of saluatiō, he hath couered her with the robe of righteousness, and as a bride doth tire her selfe with her iewels, so doth the Lord adorne her with his graces, and put the golden chaine of immortality about her necke. Now darest thou oppose thy selfe against her, on whom God hath bestowed so great cost? Wilt thou maligne her whom he doth loue, and in his loue hath chosen to himselfe? Will the Lord make his Church an eternal glory, and shall she sucke the breasts of Princes; and wilt thou hate and disgrace her or any of her children? Did Paul persecute Christ himselfe, because he persecuted his members? So Christ from heauen told him. Now wilt thou be reputed a persecutor of Christ*

Christ Iesus? Hast thou none to persecute, none to maligne, none to trouble but him, that dyed that thou mightest liue & not dye? What none? If thou wilt needs persecute & spoile, then persecute thine owne corruptions, spoile them, make hauocke of thy lusts, ⁿ *which fight against thy soule*, and labour to subdue thee. Trouble not the Church of God, do not persecute his people, touch not his anointed, & do his Prophets no harme. Indeed ^o *the wicked practiseth against the iust, and gnasheth his teeth against him*; but wilt thou be so wicked? Look well to thy selfe. For ^p *in the hand of the Lord is a cup, and the wine is red: it is full mixt, and he powreth out the same: surely all the wicked of the earth shall wring out and drinke the dregs therof.* ^q *He that is upright in his way, is indeed (as Salomon teacheth) an abomination to the wicked; but shal he be abominable vnto thee?* Wilt thou be that wicked man that will detest and abhorre him? Look well about thee. For ^r *the Lord preferreth the upright in heart: but he will destroy*

n 1. Pet. 2.
11.

o Psa. 37. 12

p Psa. 75. 8.

q Pro. 29.
27.

r Psa. 7. 10.
Psa. 145. 20

Psa. 11. 5.

Psa. 94. 5.
13.Job. 31. 17
18.Mat. 27
19.

all the wicked: the wicked, and him that loneth iniquity doth his soule hate. Indeed the wicked trouble Gods heritage, and smite downe his people with the fist of wickednesse, But he will recompence them their wickednesse, and destroy them in their owne malice. How oft shall the candle of the wicked be put out? They shall be as stubble before the wind, & as chaffe that the storme carrieth away. Therefore partake not with them in their sins, lest thou be partaker of their punishments. Trouble not Gods people, do not annoy his field, take heed thou persecute not his Church. For shee shall be a cup of poison vnto all that hate her: and an heauy stone to all her enimes. All that lift it vp shall be torne; though all the people of the earth be gathered together against it, God will not suffer his Turtle dove to be taken, his Church to be destroyed. Therefore as Pilats wife sent word vnto him concerning Christ, saying, Haue thou nothing to do with that iust man; so say I to thee concerning Christ his Church, and all her

her members; Have nothing to do with them to persecute and wrong them. For she is Gods field, and they are his seed & his sets: she is GODS house, and they are his household servants and his children. He loves them dearly, & keeps them very carefully: It were a bold part in a meane person to make spoile in a kings house, and to waste his grounds, and to pull vp his plants, and to treade downe his grasse and corne. What boldnesse were it then for vs, that are but *wormes* & wretches, to make spoile in Gods house, & to spoile or annoy the plants of GODS owne planting, who is the king of all kings, who hath laid the foundation of the earth. and spanneth the heauens with his hand? Many men in pittie will not spoile a ground or garden for the plants that are in it, because of their goodnesse and comely order. The Church of God is as a *field or garden*. Her plants are as an *Orchard of Pomegranats with sweet fruits, as Camphire, Spikenard, Saffran, Calamus, and Ci-*

w Iob. 25.

x Cant. 4
12, 13.

y lsa. 62. 3.

*Cinamon with all the trees of incense,
Myrrer & Aloes, with all the chiefe spices.*
God hath greatly graced al her mem-
bers, & hath set al her plants in a com-
ly order; let vs therefore spare them, &
not spoile them: let vs not harme and
annoy them. The Church is a faire
and sumptuous building: yea she is
a crowne of glory in the hand of the
Lord, and a royall diademe in the hand of
her God. And dare man maligne her?
Shall the sonne of man whose breath is
in his nostrils, seeke to fire her, or pull
her downe? Let them beware they do
not. For otherwise the Lord will fan
them, the wind shal carry them away,
and the whirlewind of his wrath shall
scatter them: they shall be burnt with
the flames of their owne fire, and
compassed about with their owne
sparkles. If a man should breake into
thy fields, and make spoile amongst
thy corne: or if he should beat downe
thy house, or fire it ouer thine head,
maist thou not iustly be offended, &
sue him at the law for his injury
done vnto thee? There is no question
to

to be made : the case is cleare. And
shal we thinke that God will be silent
and say nothing to those, that would
spoil his field, that tread downe his
corne, that cut downe his plants, that
breake open his hedges, that annoy
his house, and seeke to fire it ouer his
head? Vndoubtedly except they re-
pent and alter their course in time,
the Lord will arrest them, he will ar-
raigne them at the barre of his iustice,
he will pleade against them, and con-
demne them. For if the sentence of
death shal be pronounced against the
^z that shewed no kindnesse to his ser-
uants; what can we thinke shal be the
end of those but death ineuitable,
which haue bene malicious, cruell
and iniurious vnto them? Let vs ther-
fore take heed that we do not hate &
persecute the Church of God, nor a-
ny of her children. She is Gods field:
she is Gods house : this is reason suf-
ficient to dissuade vs from all secret
and open machinations against her,
though we had no other reason in the
world besides.

^z Mat. 25.

Vlc. 9.

Ninthly, seeing that the Church is Gods house and husbandry, we need not maruell that the diuell doth so maligne and molest her. For because he doth hate the husbandman and the housekeeper, therefore he doth also hate and persecute with mortall hatred and hostility his seruants and all that belong vnto him, to whom he doth in speciall manner confer and manifest his grace. And hence it is also that she hath in all ages receiued hard measure of the world, & that the wicked of the world do persecute & storme against her members; euen because she is Gods field & habitation, and therefore is not of the world, but a stranger in the world, belonging to another kingdome and commonwealth. It is the fashion of *Dogges* to barke at strangers; it is no wonder then that the *Dogges* of this world do barke at her and fly in her face: it is no maruell though they bite her children, and baulle at them. For they are strangers to them. They are not of them, but among them. They are not

cast

cast in one mould together, nor made of one mettall. *Foxes* are by nature giuen to murder *Lambs* : and *Boares* are naturally carried to make hauocke in a vineyard, and to spoile the vines. The wicked through the peruersnesse of their corrupted nature are violently bent against the godly. Beasts are giuen to breake hedges, to leape ouer ditches, and to spoile yong plants, & to treade downe corne. Euen so thele (like vnruly beasts) are carried headlong by their *drouer*, and through the strong streame of their in-bred malice to breake into Gods field, to knoppe his tender plants, and to make wast amongst his corne. Yea they maligne & spite them, because God doth countenance and grace them, because he doth repaire & husband them, & because they see that they are not so full of weeds and ruines, as they themselves are, ^a But feare not, thou wor^me *Iacob*, and ye men of *Israel*. I will helpe thee, saith the Lord. ^b Cast thy burthen upon the Lord, and he shall nourish thee. The wicked that are strangers and enemies

^a Isa. 41. 14.

^b Psa 55. 22

c Psa. 58. 23

nimies vnto his Church from the wombe, *c he will surely punish.* He will breake their teeth, and crack their iawes. They shall melt like ice, and consume like snailes. He will carry them away, as with a whirlwind in his wrath. *d Thou, O God, shalt bring them downe into the pit of corruption: the bloody and deceitfull men shall not line out halfe their daies.*

Vse 10.

e 1 Pet. 2. 5

Finally, seeing we are Gods field & building, we are al taught to loue one another. We are not *two* houses, but *one*: we are not *two* fields, but *one*. And therefore as one, we ought to loue and embrace one another. It were a prodigious sight to see one stone in a building to iustle with another. We are as *c Living stones* in Gods spirituall building: let vs therefore by loue lie close by one another: let vs not iustle one another. If an house be deuided against it selfe, how shall it stand? We are Gods house & household-seruants: therefore we must not be diuided against our selues, lest his house fall downe vpon our heads. Diuision is

a forerunner of destruction. Therefore as one stone in a building beareth vp another, sometimes a little one bearing a greater, and sometime the greater bearing a lesser: euen so let vs beare vp and beare with one another: let vs not fly out of the wall: let vs not stomacke & enuy one another, alwaies remembring that we are the stones of one building, and all laid by one Maister-mason. Corne in one field, plants in one Orchard, trees in one wood, flowers in one garden, and vines in one vineyard, do grow together without molesting and hindring one another: They stand together without discontentment: they shroud and harbour one another. We are the corne of Gods field, the plants of his orchard, the trees of his wood, the flowers of his garden, and the vines of his vineyard: and therefore we should stand together without contempt & discontentment: & we ought to shroud and shelter one another. *Now therefore as the elect of God, holy and beloued, put on the bowels of mercy, kindnesse*

Col. 3. 12.

g 1 Ioh. 7.
11.

h 1 Ioh. 4.
7.

i Ioh. 3. 14

k 1 Ioh. 5. 1

l 1 Ioh. 2. 10

m 1 Ioh. 4.
8.

n Mat. 22.
39.

kindnesse, humility, meekenesse, long suffering. Put away wrath, anger, malice, cursing: and hate not one another. & For he that hateth his brother, is in darkenes. But let vs loue one another, for ^h loue cometh of God, and euery one that loueth, is borne of God. Wouldest thou know that thou art in the state of life? Then loue thy brethren. We know (saith ⁱ Iohn) that we are translated from death to life, because we loue the brethren: he that loueth not his brother, abideth in death. Wouldest thou know that thou louest God? Then loue the children of God. For ^k euery one which loueth him, that did beget, loueth him also, which is begotten of him. Wouldest thou abide in the true light? Then loue thy brother. For ^l he that loueth his brother, abideth in the light, & there is none occasion of euill in him. Wouldest thou be like the Lord that did beget thee? Then loue; for ^m God is loue. Wouldest thou be obedient vnto God? Thē loue thy neighbour, for his ⁿ commandment is, that thou shouldest loue thy neighbor as thy selfe. Finally, wouldest thou shew

shew thy selfe a true *disciple* of Christ thy *Saviour*? Then loue thy fellowes. For *by this shall all men know* (saith Christ) *that ye are my disciples, if ye haue loue one vnto another.* Let vs therefore affect one another with true loue. We are the sons of one father, the children of one mother, the rēple of one God, the field of one husbandman, the house of one inhabitant, the branches of one vine, the stones of one bilding, and the plants of one field; let vs therefore keepe peace with our selues, & embrace one another in the armes of amity. So shall Gods house continue, his throne shall endure, his field shall prosper, we our selues shall flourish, our ioyes shall be increased, and our enimies shall be defeated of much advantage.

Thus much concerning the instructions which arise out of the consideration of these two titles together. It remaineth now to set downe those that may be gathered from thē, being distinctly considered by themselves. And of the former first.

Chap.

o Ioh. 13.
35.

CHAP .4.

*We must keepe our selues wholly for God.
We must be content with his husbanding. We must strue to be fruitfull in
good things. They are to be dispraised
that are barren.*

Vse 1.



First, forsomuch as we are GODS field, we must beware that we giue not our selues to any from him. We are not our

own to dispose of as we list our selues, but his that hath bought vs, and taken vs in for himselfe. Let vs therefore take heed that we suffer not our selues to be sowne with corrupt seed, & to be set with the plants of wickednesse. Let not the diuell sow the tares of wicked errors and filthy finnes within thee. Thou art Gods, keepe thy selfe cleane and pure for God.

Vse 2.

Secondly, seeing we are Gods field, let vs be content with his husbanding of vs. The ground doth patiently

tiently beare the *Plowman* and his *Plow*, the *sower* and his *seed* without the least resistance. So let vs be content to beare with meekenesse, Gods plough and his ploughmen, his seed and sowers. Let vs endure all things, which he hath in his wisdome ordained to breake vs vp, & to make vs faire and fertile; his Word, his Sacraments, his Ministers, his Orders. Let vs not repine and storme against them, but subiect our selues, and beare them meekely without resistance.

Thirdly, we are taught to be fruitful vnto God in faith, loue, repentance, and obedience. The good ground, which receiueth good seed, is very profitable to the owner, sending forth plenty of fruit. Euē so we being sown with the good and wholesome seed of Gods word, we ought to bring forth fruit abundantly, that our owner may haue a plentiful crop. It is a cursed ground that receiues seed, & yet affoordeth either nothing or nought but weedes. We are Gods field,

Vse. 3.

^a Pro. 24.
31.

field, and therefore we should not be like the field of the ^a *suggard*, that is ouergrowne with thornes & nettles. If a field be broken vp with the plough, and if good seed be not sown therein, it will bring forth more store of weeds, then if it had laine vnplowed. So if the seeds of Christian vertues be not sowne in our heartes, and fructify in our liues now that we haue ben broken vp with the plough of Gods word, we shall more abound with the stinking weedes of wickednesse, then if we had neuer felt that plough. Let vs therefore looke to our selues, and labour to be fruitfull in good thing. ^b *Apply thine heart to instruction, and thine eares to the words of knowledge.* ^c *He that followeth after righteousness and mercy, shall find life, righteousness, and glory.* Now that we may be fruitfull, we must performe these duties following.

^b Pro. 23.
12.
^c Pro. 21.
21.

^d Jer. 4. 4

First, we must roote those sinfull weedes out of our heartes, which oppresse and choke them. ^d *Breake vp your fallow ground, and sow not among the*



Morning prayer for the Family.



Eternal Lord God,
 who art great and
 fearfull, and shew-
 est mercy to them
 that loue thee, and
 keep thy comman-
 dements : we haue
 committed iniquity, and haue done
 wickedly before thine eyes, we haue
 rebelled against thy Maiesty, & haue
 transgressed against thy lawes, we
 haue bin vnmindful of thy mercies, &
 do continually sin against thee, so that
 to vs appertaineth open shame, and
 confusion of face for euer : yet
 compassion and forgiuenes is in thee,
 there is mercy with thee that thou
 maist befeared. Haue mercy therfore
 vpon vs, we humbly pray thee, and
 according to the multitude of thy
 compassions put away our transgressi-
 ons

ons. Encline thine eare, O Lord, and
 heare. Looke vpon vs in thy Sonne
 Christ Iesus, and in him bereconciled
 to vs. Giue vs the feeling of thy grace,
 and an assurance of thy princely par-
 don. Put thy Spirit into our hearts
 (wee beseech thee) and cause vs to
 walke in thy waies. Breake our mar-
 ble hearts asunder, take away their
 stoninesse, and mollify them with the
 oile of thy grace. Cause vs to hate &
 leaue our sinnes, and to warre with
 all our lusts. Draw vs; and we will
 run after thee: conuert vs, & we shall
 be conuerted. Incline our hearts
 vnto thy testimonies, and keepe vs
 in thy feare. Teach vs, O Lord, to
 number our daies, that we may ap-
 ply our hearts vnto wisdom. Thou
 art our creatour, forsake not the
 worke of thine hands. Cause the
 light of thy countenance to shine
 vpon vs, and let thy tender mercies
 come vnto vs. Direct our steps in
 thy word: stay vs, and we shall be
 safe. Leaue vs not vnto our selues,
 but susteine vs by thy grace. Prof-
 per

per the works of our hands, and giue
successe vnto our labours. Let our go-
ing out and coming in be blessed, and
cause thine Angels to protect vs.
Thou art our Father, provide thou for
vs, and preserue vs. Thou hast wed-
ded vs vnto thy selfe as an Husband,
suffer vs not to goe an whoring from
thee. Thou hast bene beneficial to vs,
thou hast giuen vs thy Gospell, thou
hast sent vs thy Prophets, thou hast
honored vs with peace and prosperi-
ty, and hast giuen vs great deliue-
rances: our health, our friends, our
liberty, all our being and well being,
all that we haue, euen all is of thee:
thou giuest vs our rest in the night,
thou makest vs sleepe in safety, and
renewest thy mercies to vs in the
morning: infinite is thy loue, in-
numerable are thy fauours toward vs:
we beseech thee therefore, O Lord,
giue vs thankfull hearts vnto thy Ma-
iesty. Open thou our lips, that our
mouths may shew forth thy praise: &
grant vs grace to dedicate our selues
vnto thee. Blesse (we pray thee) thy
Q 2 holy

holy Church, and be good vnto thy
 people. Giue not the soule of thy Tur-
 tle doue vnto the Beast. Be fauour-
 able vnto Sion, and build the wals of
 Ierusalem. Increase thy kingdome, &
 destroy thine enimies. Blesse thy ser-
 uant *Iames* our noble king: find out
 his enimies, set thy selfe against them,
 and make his crowne to flourish on
 his head. Be mercifull (we beseech
 thee) to all other States amongst vs:
 giue eare to the cry of thy Saints, & not
 to the cry of our sins. Grant, O Lord,
 that we may all of vs serue thee in the
 vnity of faith with vnanimity of spi-
 rit, that so glorifying thy name in this
 world, we may be glorified of thee for
 euer in the world to come. Heare vs,
 O Lord, we beseech thee, and
 grant vs these our requests for
 the merits of Iesus Christ a-
 lone; vnto whom with
 thee and the holy Ghost
 berendred all honour,
 praise, and power
 this day and
 for euer.

Euening



Euening prayer for the Family.



Ratious God and
mercifull Father
in Iesus Christ,
we do here bow
downe the knees
of our soules and
bodies in thy pre-
sence, offering vp this our Euening
sacrifice of praise & praier vnto thee,
giuing thee vnfeigned thanks, for all
thy fauours towards vs, for electing
vs vnto eternall life, for creating vs
according to thine image, for redeem-
ing vs by the bloud of thy Son, for
sanctifying vs by thine holy Spirit,
for our health, peace, and liberty, for
clothing and feeding vs, for protect-
ing and prospering of vs this present
day, and for that great and admirable
deliuerance vouchsafed to this whole
State and kingdom from that barba-

Nouem. 5
Anno.
1605.

rous and bloody confusion, plotted
 & almost performed by the wicked,
 the children of Babel: thy name (O
 Lord) be praised for these and all o-
 ther thy mercies. Forgiue vs, we be-
 seech thee, our great vnthankfulnesse
 and all the rest of our sins, our igno-
 rances, wilfulnesse, negligences, pre-
 sumptions, & all other our transgre-
 ssions, & rebellions: O Lord, forgiue
 them all vnto vs for Iesus Christ his
 sake. Wash them al away in his blood,
 naile them fast vnto his crosse, & bu-
 ry thē in his graue. Cloth vs (we pray
 thee) with his robes, and honour vs
 with thy Spirit. Worke in vs godly
 sorrow and remorsefull spirits. Morti-
 fy our sinfull lusts, and adorne vs with
 all thy graces. Open our eyes, that
 we may see thy will, and incline our
 hearts to follow it. Direct vs in thy
 waies, and keepe vs from declining
 from thee. Teach vs so to frame our
 liues before thee in this word, that we
 may liue for euer with thee in the
 world to come. Be merciful (O Lord,
 we beseech thee) to thy Church, and
 to

to all her faithfull members: comfort
 them with thy comforts, and enrich
 them with thy graces. Blesse this
 kingdome, wherein we liue, pardon
 the sins of all estates amongst vs, and
 continue thy Gospell to vs, and to our
 posterity, to the end of the world.
 Looke vpon thine annointed *James*
 our souereigne Lord & king: adorne
 his heart with all regall and Christian
 vertues, vphold his scepter, prolong
 his reigne, & laugh his foes to skorne.
 Blesse our gracious queene *Anne*,
 Prince *Henry*, and the rest of their
 princely progeny. Be mercifull to all
 other orders amongst vs, aswell Ec-
 clesiasticall as Ciuill: and as thou a-
 boundest in thy mercies towards vs,
 so grant that we may striue to abound
 in all thankfulness towards thee. Fi-
 nally O Lord, for our selues; we be-
 seech thee to take vs to thy fatherly
 protection: pardon the weakenesse of
 our praiers, watch thou ouer vs to our
 good, & giue vs such rest & sleep that
 we may be the fitter enabled to serue
 thee the next day in our general and
 speciall

speciall callings. Heare (holy Father)
 from the heauens, and grant vs all
 these our requests for Iesus Christ his
 sake, thine onely Sonne, and our one-
 ly Sauour: to whom with thee and
 thine holy Spirit, one most
 wise, glorious and eternall
 God, berendred all po-
 wer, praise, & glory
 this night &
 for euer.

Amen.

Trin-vni Deo gloria.

FINIS.

Y
H
is
e
ad